क्रिस्तुभागवतम् ।

(SANSKRIT)

KRISTUBHAGAVATAM

Poetry (Mahakavyam)
by
PROF. P. C. DEVASSIA

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श्रीः

क्रिस्तुभागवतम् ।

(महाकाव्यम्)

KRISTUBHAGAVATAM

A MAHAKAVYA IN SANSKRIT BASED ON
THE LIFE OF JESUS CHRIST

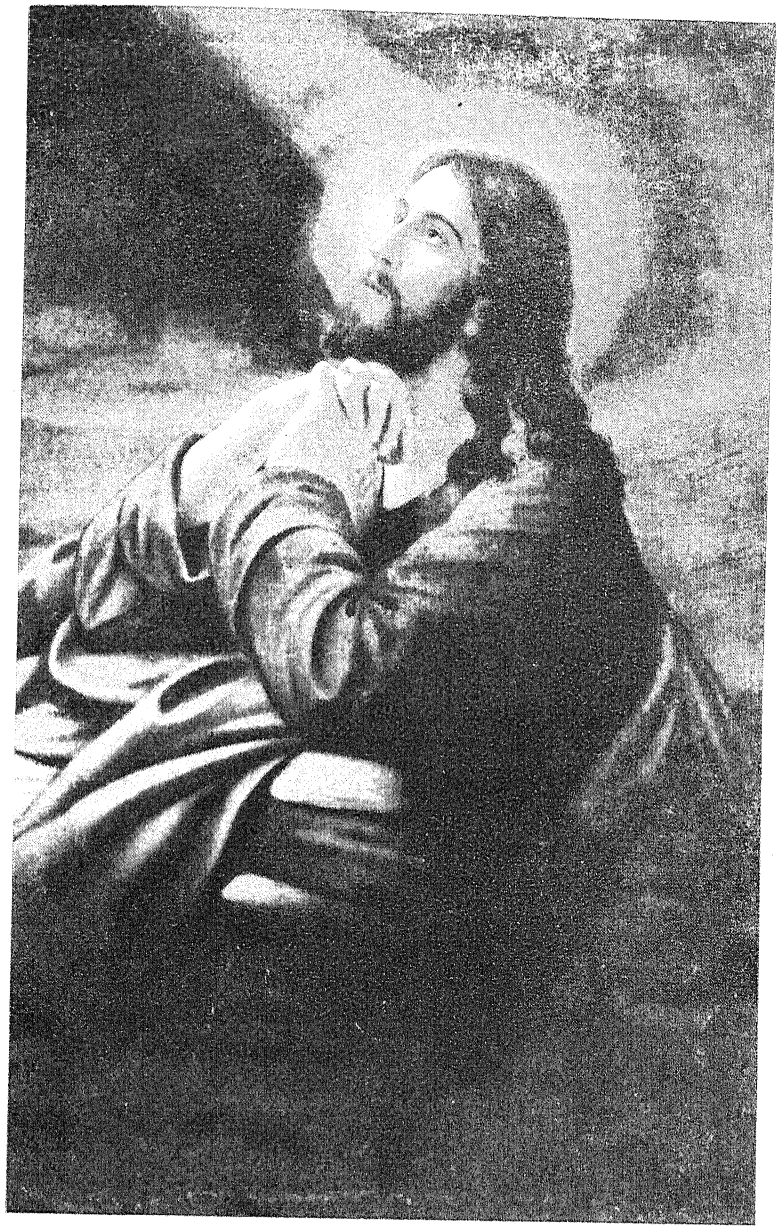
By

Prof. P. C. DEVASSIA

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यदि शक्यमिदं व्यथामयं चषकं तात ! निराकुरुष्व भोः ।
न तु सिध्यतु मामकं हितं, सकलं सिध्यतु तावकं पुनः ॥
[XXVIII. 4]

PREFACE

It was some five years ago that I conceived the idea of writing an epic in Sanskrit on the life of Jesus Christ. As His Eminence Cardinal Parecattil rightly points out in his 'Appreciation', I do not enjoy the reputation of a poet. Though I used to indulge in versification in Malayalam even as a school boy, and once published, under a pen-name, a satirical poem in Sanskrit, somehow I fought shy of being listed as a poet. But I have read and taught a large number of poems, long and short, both in Sanskrit and Malayalam. The rhythm and music of those great works of art lay submerged in me, and when I sat down to the task of writing an epic on the life of Christ, I found it was not something altogether beyond me.

In the writing of this epic I had to face a difficult problem: On the one hand, Christ is a historical figure, and I must narrate his life objectively; on the other hand, a Sanskrit Mahakavya must conform to certain norms laid down by Sanskrit rhetoricians. These norms require free play of the imagination. This is often incompatible with objective narrative. I did not fancy the idea of translating the Bible into Sanskrit. I wanted my work to be really a Mahakavya, a literary piece, which anyone conversant with Sanskrit language should be able to read and enjoy. I have taken as my guide Fulton Oursler, who, in his "The Greatest Story Ever Told", tells the story of Christ and fills in the details left out in the gospels by means of his fertile imagination. To what extent I have relied on the Bible story, and how far I have gone in introducing fictional elements have been discussed at length in the Foreword, Introduction and Appreciations by eminent scholars; so I need not enter into that.

In this Mahakavya, based on the life of Christ, the reader will come across many allusions to, and illustrations from, Hindu Puranas and epics. Some of my Christian brothers might look askance at this. I grew up in an atmosphere of Sanskrit

literature, and I have been dealing with the Sanskrit classics in and outside the class room, either as a student or a teacher for the last sixty years. Naturally some of that cultural heritage cannot but appear even in a work on Christ. Moreover, I believe our task today is to underscore the similarities and the points in common between different cultures and religions rather than emphasise the differences.

The English translation of the stanzas is not always literal; all the same, it is hoped even those who have no more than a smattering of Sanskrit would be able to read and understand the text with the help of the translation.

What remains for me to do is to thank all the good people who have helped me, encouraged me, urged me to carry on and complete the task I had set myself. The foremost among these is His Eminence Joseph Cardinal Parecattil, Archbishop of Ernakulam. He is one of those prelates with vision and wisdom, who believe that the Church in India must have its roots in the culture and traditions of the land. He is a Sanskrit scholar and plays an important role in the Indianisation of the Church. He has helped me with his valuable suggestions at every stage of this work, and encouraged me in every possible manner. His 'Appreciation' of "Kristubhagavatam" bears witness as much to his patriotism as to his generosity and benevolence.

I thank sincerely Professor M. H. Sastri, formerly Professor of Vyakarana in the Sanskrit College, Trivandrum, who read through 1600 and odd stanzas of the book patiently and carefully, and every now and then gave valuable suggestions, and finally adorned the Mahakavya with an appreciation in Sanskrit. I should also thank Sri. P. C. Chacko of the St. Xavier's College, Trivandrum, who helped me in making the English translation as modern and idiomatic as possible.

Padmabhushan Dr. Raghavan is one of the most outstanding Sanskrit scholars in the world today. It was with some trepidation that I approached him seeking a Foreword for Kristubhagavatam, but he listened gladly to my reading out the first few cantos and readily agreed to write the Foreword.

I consider it a great privilege to have had a scholar of Dr. Raghavan's eminence to write the Foreword to this Mahakavya, and I thank him for his kindness.

Dr. Kunjunni Raja, Head of the Department of Sanskrit, University of Madras, is a busy man; but he generously found time to write a scholarly Introduction, which is almost a study in depth of Kristubhagavatam. I know he is a person who does thoroughly whatever he undertakes. That thoroughness can be seen in his Introduction too. I thank him for the service he has rendered me.

Dr. Venkitasubramonia Iyer, Dean of Oriental Studies, University of Kerala, is not only a great research scholar, but also a large-hearted person. He read through this book carefully, and his critical 'Appreciation', though short, touches all the vital aspects of the Mahakavya. He is famous in India and abroad as the author of several outstanding research papers, and I value his opinion greatly.

There are many others who have encouraged me, but I cannot list them all. However, it would not be proper if I did not mention Prof: K. Balarama Panicker, Sri Sooranattu Kunjan Pillai, Dr. P. K. Narayana Pillai, Prof. K. P. Urumese, and Rev. Dr. Gaston—all distinguished Sanskrit scholars.

I should also thank the authorities of the Kerala Hindi Prachar Sabha who printed the book beautifully at their Rashtravani Mudranalaya, Trivandrum, and the employees of the Press. The binding was done by the St, Joseph's Press, Trivandrum. They have done a magnificent job, and my thanks are due to the Manager as well as the employees.

I set about doing a job which, I think, no one else has tried to do so far. Now it is completed, and I am happy. If the lovers of Sanskrit literature find this work enjoyable, my joy will be full.

TRIVANDRUM
30th March 1977

C. D.

विषयसूची

पृष्ठः

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समर्पणम्

मर्त्यपापहरणाय देवि ! भुवि जात-
माहुतकलेबरं
त्वत्तनूजमवलम्ब्य सूचितपुराण-
भारतकथान्वितम् ।
संस्कृतेन गुरुभक्तिपूरितधिया मया
कृतमिदं नवं
'क्रिस्तुभागवत'मर्पयामि मरियाम्बिके !
तव पदान्तिके ।।

FOREWORD

By

Padmabhushan, Kavikokila, Sakalakalakalapa

Dr. V. RAGHAVAN M. A., Ph. D.

Professor of Sanskrit, University of Madras (Retired)

President, International Association of Sanskrit Studies.

When at a recent Sanskrit Seminar at Trivandrum, a quiet, composed person was briefly introduced to me, I did not first realise that this soft-spoken person who conversed in Sanskrit was the author of the present Mahakavya in Sanskrit. Gradually I gathered that he had taught Sanskrit and Malayalam for forty years and been Professor of Oriental Languages in more than one First Grade College in Kerala, and at 70, was continuing to teach and carry on his literary activity. In the midst of our Seminar sessions I found time to sit down and listen to his new and large creative work in Sanskrit. Subsequently I read myself portions of it, especially those dealing with famous situations, and felt quite pleased at my having agreed to write a Foreword to it.

In Kerala where Sanskrit and Malayalam have blended into a homogeneous amalgam, the community of Sanskritists is a commonwealth of Hindus, Christians and Muslims. In Prof. Plakil Chacko Devassia (Devassia stands for Sebastian) there is the ripeness of two traditions, the Sanskritic and the Christian. The latter is the indigenous Indian Christian, rendered more homely by a life-long study of Sanskrit epics and classics; so that one finds here an Indian approach and an Indian presentation of the life of Christ.

Written in the accepted form of a Mahakavya and aptly called the **"Kristubhagavatam"**, as it embodies the sacred life of the founder of a religion, and comprising thirty-three cantos corresponding to the years of Christ's life, the present poem is a major achievement in the field of modern creative writings in Sanskrit. The first efforts of the Christian missionaries in India to produce some Christian literature in Sanskrit resulted in some translations of the Bible, which were all miserable from the literary point of view. In the next phase, portions of the Bible or the life of Christ, e, g. the Wisdom of Solomon (the Hitopadesa), the Sermon on the Mount (the Girigita) as also the 'Kristugita' written on the model of the Bhagavad Gita, were produced in Sanskrit in suitable literary form. There have been a few recent Sanskrit compositions of shorter compass or on select episodes of the Bible. But the **Kristubhagavatam** of Prof. Devassia may be said to be the first major poem on the whole life of Christ.

The author follows all the norms and practices of the Mahakavya, but does not indulge in too many figures or descriptions of seasons, sun-rise, sun-set, etc. Simile and a few other commonly known figures occur. The common metre employed is the epic Anustubh, and next to it, the Upajati, although the author shows his capacity to handle other metres as well. The style is simple and clear, endowed as it is with the Gunas of 'Prasada' and 'Saukumarya'.

In narrating the story of Christ, although the author relies on the versions of the Gospels and on some reputed biographers of Christ, and is faithful to the incidents as recorded there, he yet shows his freedom and imagination as a poet to introduce new elements without diluting the authenticity of the narrative. The Mahakavya models have also to be followed and in accordance with this the author takes a few episodes mentioned briefly in the Gospels and expatiates on them. The most noteworthy incidents where the poet does this are the love and betrothal of Mary and Joseph, to which he devotes two cantos (I, II), the childhood of Jesus (X), the death of John the Baptist (XIX) and the suicide of the betrayer Judas (XXIX).

Not only the incidents, the miracles, etc. are faithfully given, but also the famous sayings of Christ, which have become part and parcel of the thought and language of the people, are incorporated in appropriate terms. One of the noteworthy features of the author's treatment is the inclusion of apt analogies and comparisons with personalities and situations in the two Sanskrit Epics, the **Ramayana** and the **Mahabharata**, as also in the **Puranas**, and occasionally with some well-known happenings in modern India, like the killing of Gandhiji—all of which bring the poem close enough to the student of Sanskrit literature and Indian readers in general. No effort is spent to make the poem over-coloured or loaded with displays of learning or skill : it is always simple and straightforward, in the much valued 'Vaidarbhi' style.

To facilitate the understanding, the writer has added an English translation of the text, notes and a glossary of proper names of the characters for which suitable Sanskritised forms are used by him.

I congratulate Prof. Devassia on his Sanskrit Mahakavya, the **Kristubhagavatam**, and hope that the other monumental work he has done—the Malayalam translation of the **Kathasarit-Sagara**—will also be soon published.

MADRAS
19-3-1977

V. Raghavan

INTRODUCTION

By

Dr. K. KUNJUNNI RAJA M. A., Ph. D.

Professor of Sanskrit, University of Madras

Sanskrit, the language of Indian culture, which has the earliest available literature in the world, and which has been nurtured by the greatest men of vision in the land throughout, has always held an eminent position, even after the development of the regional languages; and poets and philosophers, as well as original writers on scientific and technological subjects, have tried to preserve their best thoughts for posterity by putting them in that divine language. Sanskrit literature has thus a continuous and vigorous history for more than four thousand years; and though dubbed as dead by the ignorant, the language is still very much alive and vigorously active, and continues to produce excellent literature even now. The **Kristubhagavatam** by Prof. P. C. Devassia is one of the outstanding Sanskrit Mahakavyas produced in recent times.

The life of Christ has inspired some of the great masterpieces in world literature. In India itself, where Christianity has had an honoured place from very ancient times, there has been some literary works on the life and teachings of Jesus Christ. A few decades earlier a popular Mahakavya was written in Malayalam on the subject by Sri Kattakayam Cheriyan Mappillai. But the **Kristubhagavatam** of Prof. P. C. Devassia is the first comprehensive work produced in Sanskrit on the life of Jesus; and Sanskrit can justly be proud of this achievement.

The author follows in the main the story of Jesus recorded in the four gospels. It is true, as Giovanni Papini, the author of one of the most popular of the lives of Jesus, says that "no

life of Christ, could be more beautiful and perfect than the gospels"; the **Kristubhagavatam**, however, has successfully described, in simple and graceful Sanskrit, most of the incidents in the life of Jesus, including most of the miracles, and parables and utterances of that divine personage. Following the traditions of the Sanskrit Mahakavyas the author has added much imaginative and descriptive material of his own without in any way distorting the original story.

In some cases the incidents briefly indicated in one or two sentences in the gospels have been elaborated into full cantos. The betrothal of Mary to Joseph (cantos I & II) or Mary's visit to Elizabeth (Canto V) or the assassination of John the Baptist (Canto XIX) or the End of Judas (Canto XXIX) may be cited as examples. In other cases, events not mentioned in the gospels, but not contrary to the Bible accounts, have been added to give the story a poetic touch. The introduction of a friend to Joseph, and Mary's dramatic appearance in the first canto are events not mentioned in the Bible; nevertheless, they serve to enhance the beauty of the poem. The author relies on tradition, not the gospels, for the past history of Mary Magdalene or the appearance of the woman named Veronica on the way of the Cross. Similarly, a parrot kept in a cage in Elizabeth's house repeating "Hail" in tune with her mistress's welcome, is a delightful fancy. All these devices are employed by the poet to enhance the poetic beauty of the narrative.

This Mahakavya is divided into 33 cantos; and this number probably indicates the number of years of Jesus's life in this world. Different metres, mostly Anushtubh and Upajati combination of Indravajra and Upendravajra are used. The story for the plot is historical and well known; the hero is a divine personage, Jesus Christ; the main sentiment delineated is, of course, Santa, to which other sentiments like Karuna, Vira and Adbhuta are suitably added as subordinates. Appropriate figures of speech are used in keeping with the sentiments and descriptions; mostly Upama, Utpreksha and Arthantaranyasa. The poem abounds in alliterations of the Anuprasa type.

There are several descriptive passages, all brief, but effective. As examples may be noted the description of the Temple of Jerusalem (Canto III) of the Mount Carmel (canto II) of the rise of the moon (C. IV, XXIX) the sunset (C. XVIII last stanza) Marriage (C, I, II & VI) and the Child birth (C. VII). The triumph of the hero (Nayakabhyudaya) is the main theme of the plot itself., for though Jesus came into this world to die, and not to live, His story is not a tragedy, for it ends in His resurrection & ascension. Nowhere in this Mahakavya can one find description for its own sake. All the same, the poem conforms, to a great extent, to the definition of the Mahakavya as set forth by Dandin and others.

In this context I cannot refrain from quoting the beautiful description of the sunset following the Sermon on the Mount in canto XVIII.

संसारार्तिहरां सनातनरसां येशोर्मुखान्निःसृतां
प्रेमोद्गीतिसुधां पिबन् प्रशमितोत्तापो भवन् भानुमान् ।
संहृत्याशु करान् विवेश विनयेनास्ताद्रिपार्श्वस्थितं
सन्ध्यारागकषायिताम्बरधरो ध्यानोचितं गह्वरम् ॥
(XIII-42)

Jesus Christ also formally underwent the ceremony of baptism, though in His case it was unnecessary. The author compares it to the whitewashing of a crystal mansion along with other houses:

अकल्मषोऽप्येवमजात्मजोऽभू-
दधापहस्नानविधेर्विधेयः ।
आमञ्जुलाच्छस्फटिकालयस्य
सुधाविलेपः पुनरुक्त एव ॥ (XI-27)

The path leading to Mary's house, with vineyards on one side, is described as the brown border of a green silk garment.

द्राक्षालतालास्यविलालिपार्श्वां
समीरणोद्धूतरजः पिशङ्गाम् ।

विवेश वीथीं स हरिद्दुकूल-
पर्यन्तरेखामिव राजमानाम् ॥ (II-6)

The Arthantaranyasa figures employed in this poem have a classical dignity and polish, and they often remind one of Kalidasa's maxims. I shall quote a few examples:

मृतिर्हि दास्यात् खलु मानिनां वरम् । (I-14)
गृहप्रदीपो हि वधूर्हितैषिणी । (I-26)
सुहृत्तमा विवाहकार्ये हि विदग्धचक्षुषः (I-38)
यूनां प्रायः प्रियानन्दफलो हि वेषः (II-1)
अहेतुकामुत्कलिकामुपैति स्नेहार्द्रचित्तं हि शुभे मुहूर्ते (II-15)
देवसेवैकव्रतानां निःस्वता बलम् (III-3)
यद्रात्रौ भीतिदं किंस्विद्दिवा स्यात् कौतुकाय तत् (IV-31)
विनष्टवित्तो हि विनष्टमित्रः (XXII-15)
अविनीता हि मोदन्ते प्रायः परपराभवे (XXIII-4)
महतामहितेष्वधर्मवृत्तेष्वनुकम्पा महती प्रतिक्रिया हि(XXVIII-21)

A revolutionary, but welcome feature of this work is that it contains a number of striking parallels drawn from Indian mythology. The poem is evidently written from the point of view of a devoted Christian and a cultured Indian of the 20th century. So, while narrating the story of Christ he naturally finds plenty of allusions and parallelisms from the total cultural content he has absorbed. While describing the Roman occupation of Palestine the author cannot help referring to the condition of India under British domination.

तदा विदेशागतशासकैश्चिरा-
दभिद्रुता चाध्युषिता 'फलस्तिना' ।
परां व्यथामन्वभवद्दिने दिने
परैर्भृता भारतमेदिनी यथा ॥ (I-11)

For figures of speech he often gives as the standard of comparison Hindu Puranic allusions. The golden image of a vine, the symbol of Israel, on the facade of the Temple of Jerusalem, is aptly compared to the Kaustubha jewel on the chest of Vishnu (III. 14). Similarly, the man born blind, who

gains his eyesight after bathing in the pool of Siloh as commanded by Jesus, is compared to the sage Ashtavakra, whose body becomes straight after a bath in the Samanga river as directed by his father. So also Judas betraying his Master with a kiss is compared to Nathuram Godse who pays obeisance to Mahatma Gandhi before shooting him,

कितवस्तमुपेत्य 'भो गुरो
नम' इत्यस्य मुखे स चुम्बनम् ।
अकरो, दभिवादनाञ्जलिं
'नथुराम्' गान्धिमहात्मने यथा ॥ (XXVIII-13)

While speaking about Judas selling his Master for thirty pieces of silver the poet's mind flashes back to the Vedic days when the sage Ajigarta sold his own son Sunahsephah for a hundred cows, But he is careful to add this exception: nobody has so far sold his master for money.

शुनः शेफमजीगर्तः सुतं विक्रीतवान् पुरा ।
श्रूयते न तु केनापि स्वगुरोर्विक्रयः कृतः ॥ (XXIX-5)

Prof. Devassia himself has given a free English translation of the Sanskrit text to help those who are not well versed in Sanskrit. He has also given as foot notes explanations of the mythological allusions, and qnotations from celebrated Biblical authorities like Ricciotti, Abbe Fouard, Lagrange and Ferdinand Prat. Most of the proper names have had their anglicized forms altered and in many places given an Indian garb, as in Mariya for Mary, Bhadraloma for Bertholumew, Nasaratha for Nazareth etc,

I had the privilege of studying Sanskrit under Prof. Devassia for four years in the St. Thomas College, Trichur, and I believe that his "Sishya vatsalya" is responsible for selecting me to write an Introduction to this monumental Sanskrit Mahakavya, and I am very happy to introduce this excellent work to the discerning Sanskrit Sahridayas, and I have no doubt that it will soon occupy the honoured place it deserves among Sanskrit Mahakavyas.

MADRAS
14-1-1977. **K. Kunjunni Raja**

APPRECIATIONS

His Eminence JOSEPH CARDINAL PARECATTIL

Archbishop of Ernakulam

This monumental work of CHRISTUBHAGAVATAM from the erudite pen of my beloved Professor Mr. P. C. Devassia is a landmark not only in the history of Christian literature but also of Sanskrit literature. No doubt the saying

प्रतिपाद्यमहिम्ना च प्रबन्धो हि महत्तरः

is verified in the case of the Mahakavya under review: The book is great in itself because of the theme it handles. Jesus, even from the merely human point of view, is admitted to be the greatest man that ever lived by such atheists as Voltaire, Rousseau and others. To a believing Christian Jesus is much more than that: he is God-incarnate, the expectation of nations, the fulfilment of the Old Testament prophesies and the embodiment of goodness itself. His picture was depicted on the canvas of history by the prophets of old, who made their appearance from age to age and added one or another detail regarding his birth, life, death, resurrection and so on, each one of them having no full grasp of the contribution he was making to the total image of Christ. That picture, when completed during the course of history and in the fulness of time, has turned out to be whole and entire, corresponding in a wonderful manner to the actual figure of Christ as it appears in the four gospels.

From time immemorial the sages of India, nay, the people of the whole world, have been praying in the words of the Brhadaranyaka Upanishad:

असतो मा सद् गमय
तमसो मा ज्योतिर्गमय
मृत्योर्माऽमृतं गमय ।

This prayer seeking relief from unreality, darkness and death has its concrete response in Jesus, who is " the way, the truth and the life " and the pledge of immortality.

Christubhagavatam has its claim to greatness not only because of the greatness of the theme, but also because of the greatness of its author, who has so far been hiding his light under the bushel. Everybody knew him as a Sanskrit and Malayalam scholar, who has to his credit mostly Malayalam prose works, but many of his admirers, if not all, were in the dark about his skill in composing poems, still less Mahakavyas in Sanskrit, reputed to be the language of the gods. This Mahakavya has brought Prof. P. C. Devassia immortal fame and a lasting name among scholars who made their literary contributions for the reincarnation of the 'Jagad Guru' that Christ is in the Indian setting and in a classical garb. Lovers of Sanskrit literature and followers and devotees of Christ should ever be grateful to prof. P. C. Devassia for the Herculean task he undertook and successfully accomplished, thus placing friend and foe (if he has any) in a debt of gratitude.

मा दत्त पावनं श्वभ्य: सूकरेभ्यश्च मौक्तिकान् (XVIII-19)

" Do not give to dogs what is holy, and pearls to the swine" says the Lord. There may be some who, having no taste for Indian culture or world classics, and following western patterns in their life and outlook, may not be able to appreciate the difficult Sanskrit language, which is said to represent the ancient Aryan culture and which, for practical purposes, has been replaced by modern languages. But Sanskrit, though often spoken of as a 'dead language' is not so really; it survives in the living languages and in the cultural and religious traditions of India. It forms the bedrock of India's long-cherished aspirations, like Dharma, Artha, Kama and Moksha, flowing thorugh the channels of contemporary regional languages. If one has to get into the soul of India, one has to go to the rich treasure-house of Sanskrit literature, at least in its translations. Hence the importance of Sanskrit works cannot be over-emphasised, especially at this time when, in line with our national awakening, our country is trying to rediscover her cultural identity.

In the third place, the poem's title to greatness is based upon its intrinsic beauty. In this poem, as it is to be expected, the author has used his poetic licences and given free play to his imagination in the description of places and persons, and in clothing the dry skeleton of historical events with flesh and blood to make them lively and attractive. Of course, a poet has his own vision, different from that of a historian or an anthropologist. References to Indian mythological accounts and the use of figures of speech, characteristic of our rich literary heritage, have helped to give the Mahakavya an indigenous colour.

All things considered, I have no hesitation in saying that this "magnum opus" of prof. P. C. Devassia will certainly throw open the doors for those Sanyasins and other Sanskrit scholars, who usually do not go in for the life of Christ written in western languages, to have access to Christ in the idioms and expressions of a language with which they are familiar and which evokes in them an appreciative response.

As a student and later in life in the slow but steady process of rising to the position which I now occupy, I have received much encouragement from my revered Guru, which I have been able to reciprocate at least in a small measure when he used to approach me to speak of his literary enterprises, especially about this unparalleled Mahakavya, a long-cherished ambition of his, and the greatest legacy he has been able to bequeath to posterity. He has accomplished a great mission in life and I am happy and proud to share the glory of his achievement by associating myself in my own humble way with it at every stage of its development and, to crown all that, by having the privilege of writing this note of appreciation which is of the nature of a labour of love.

COCH

13th February 1977 **Cardinal Joseph Parecattil**

Dr. S. VENKITASUBRAMONIA IYER, M. A., Ph. D.,
Prof. & Head of the Department of Sanskrit
DEAN, FACULTY OF ORIENTAL STUDIES
UNIVERSITY OF KERALA

The holy life and the inspiring teachings of Jesus Christ have rightly formed the theme of many literary works all over the world in various languages, and it is interesting to note that Sanskrit, the most ancient and sacred language of India is no exception in this respect. A century or so ago was written the "Kristugita", a fairly detailed work, but its copies have now become extremely scarce. Four works have appeared in Kerala alone during the last few years, namely the 'Sriyesucharitam' by Rev. Fr. Marcel in prose, 'Sriyesusourabham' by Sri A. N. Soma Varma Raja, a kavya in four cantos, 'Mahatyagi', a Sanskrit translation by Prof. K. P. Narayana Pisharoti of Sri M. O. Avara's Malayalam poem of the same name and 'Girigita' on the Sermon on the Mount by Prof. K. P. Urumese. But **'Kristubhagavatam'** by Prof. P. C. Devassia is the first full-fledged Mahakavya on this theme.

In thirty three cantos, which number incidentally coincides with the number of years of the life of Jesus in this world, the author deals with the story in a simple but impressive style, following the traditional accounts in the main, but with imagination and embellishment to lend charm to the treatment and exercising the freedom permissible to a poet. He adopts the path of the classical poets but avoids pedantry and excessive ornateness. He gives us a poem delightful in form and delectable in content.

The author seems to be convinced that Jesus had known about the **Vedas, Upanishads, Puranas** and **Budhism** and the message of nonviolence enshrined in them:

प्राच्यदेशागतेभ्यः स वणिग्भ्यः श्रुतवान् मुहुः ।
वेदोपनिषदौ सम्यग् बुद्धमार्गं च बुद्धिमान् ।।

अहिंसा परमो धर्म इत्याद्यैरात्तभाषितैः ।
भूषितानि पुराणानि बालः पीयूषवत्पपौ ॥ (X-12, 13)

His thorough knowledge of Hindu mythology enables him to draw profusely striking parallels from it. The prophet Simeon giving up his life after seeing Jesus, for instance, is compared to sage Sarabhanga, who did the same after the gratification of having seen Rama (VIII-27), and the disciples' seeing the transfiguration of Jesus with awe and astonishment is compared to Arjuna's seeing the cosmic form of Lord Krishna (XXI-23). Echoes of lines from the great Mahakavyas are frequently heard throughout the work and incorporation of passages are also met with, as in

पुनः स्मितेनाह सखा किमङ्गनां
निजेहितं प्रार्थयितुं विलज्जसे ।
श्रुतं मया यन्महतां सुभाषितं
'न रत्नमन्विष्यति मृग्यते हि तत्' ॥ (I-42)

where the last line is from Kalidasa's "Kumarasambhava". Names are suitably Sankritised: Mary is 'Mariya', Judas 'Yudasa', Andrew 'Andria', Barthalomew 'Bhadraloma' and Claudia 'Kalavati'. The chapters on the Sermon on the Mount are reminiscent of the **Bhagavad Gita.** The very name **'Kristu-bhagavatam'** for the work is significant. All this imparts the poem an Indian colour.

The English translation as well as the notes based on authoritative writings on the Bible add much to the value of the work.

The **'Kristubhagavatam'** is a worthy addition to modern creative literature in Sanskrit by a very competent author, and it is bound to be received well by all Sanskrit loving people.

UNIVERSITY CAMPUS
18-10-1976. **S. Venkitasubramonia Iyer**

Sri M. H. SASTRI, M. A.

Professor of Vyakarana, Sanskrit College, Trivandrum (Retired)

अभिनन्दनम्

अयं हि परमोऽनुग्रहः सर्वेश्वरेण दत्तो मनुष्येभ्योऽस्मभ्यं यद् भाषणशक्तिर्नाम। सेयं भाषणशक्तिः सर्वेश्वरगुणानुकथने प्रयुक्ता भूयसे श्रेयसे कल्पेत। एवं विचार्यमाणे प्रोफसर् देवस्येति सुविदितस्य विद्वत्प्रवेकस्य क्रिस्तुभागवताख्यमहाकाव्यस्य प्रणयनं सुमहतीं श्लाघामर्हति।

भगवतः क्रिस्तुदेवस्य पावनं चरितं सुविशेषाख्येषु महनीयेषु संपुटेषु प्रकीर्तितं सार्वलौकिकस्यादरस्यास्पदं विराजते। देशभाषाश्च सर्वाः क्रैस्तववेदसंहितानां सुरुचिरैर्विवर्तनैः समभूष्यन्त। क्रिस्तुदेवस्योपदेशाः समेषामास्तिकानामविरोधेनाभ्युपगमाय प्रभवन्ति। तादृशं महात्मानं नायकं परिकल्प्य भावबन्धुरं किमपि महाकाव्यं महर्षीणां महाकवीनां च समुज्ज्वलेन प्रवर्तनेन सुसम्पन्नायां संस्कृतभाषायां समारचयितुं प्रोफसर् देवस्यमहोदयो महता परिकरेण साधु प्रायतत, महान्तश्च विजयं प्रापत्।

मानवानां सामरस्येन प्रशस्तं जीवितं साधयितुं मताभिधानां धर्माणां प्रभावस्तावन्निर्विवाद एव। धर्मसंस्थापनार्थं युगे युगे वसुधायां सर्वेश्वरस्य संभवं समुदाहरन्ति विद्वांसः। धर्मस्थापकानां महानुभावानां उद्बोधनेषु सारभूतस्यांशस्य यदैक्यं समुल्लसति तदवहितानां पठितृणां निरन्तरेण समुद्योगेन प्रकाशनीयतामर्हति। क्रैस्तवधर्मस्य सौष्ठवं भारतीयानां विदुषां सम्प्रतिपत्तये संस्कृतमहाकाव्येऽस्मिन्ननवद्यसुन्दरतया प्रकाशितं सुमहितां प्रतिष्ठामवाप्स्यति।

त्रयस्त्रिंशत् सर्गात्मके क्रिस्तुभागवते संस्कृतालङ्कारिकैः संसूचितानि महाकाव्यलक्षणानि यथायोगं समनुगतानि दृश्यन्ते । विश्वोत्तरगुणाकरे दैवपुत्रे कथानायके प्रथीयसीं भक्तिं प्राधान्येनाभिव्यञ्जयत् काव्यमिदं तदनुरूपैरङ्गै रसभावादिभिः समुपेतं समुचितगुणालङ्कारसंयोजनेन चमत्कृतं भावुकानां हृदयं बाढमावर्जयतीति ससन्तोषमहं प्रस्तौमि ।

भारतीयानामाध्यात्मिकग्रन्थेषु पुराणेतिहासादिषु च प्रगाढं परिचयं समासादितवतः काव्यकारस्य संस्कारसमन्वयप्रणयि निजं महितं हृदयं बहुषु प्रस्तावेषु प्रस्फुटीभवति । सार्वराष्ट्रिकं भावैक्यं साहित्यरचनया सम्पादनीयमिति महोन्नतं लक्ष्यं सफलयितुं विशालहृदयेन काव्यकारेण विहितं परिश्रमं समादरपूर्वकमभिनन्दामि, क्रिस्तुभागवतस्यास्य प्रचुरं प्रचारं तथा प्रणेतुः सुहृत्तमस्य महान्तं विजयं चाशासानो धन्यमात्मानमाकलयामि ।

गीतानिलयः,
करमन,
तिरुवनन्तपुरम्
२०-२-१९७७

इति सहृदय विधेयः
एम्. हरिहरशास्त्री

प्रथमः सर्गः

कन्यकादर्शनम्

CANTO I

The Sage meets the Virgin

जगत्पतिं गोकुलजातमर्चितुं
विपश्चितः संचरतो निनाय या ।
पुनश्च काव्याध्वनि मे विराजतां
समुज्ज्वला सैव शुभाय तारका ॥ १ ॥

1. May the same brilliant star, which guided the Wise Men, who set out to worship the Lord of the Universe born in a stable, shine again in the path of my poetic endeavours, so that they have a happy ending !

द्रुमस्थितक्रौञ्चनिषूदनव्यथा
व्यधात्पुरा व्याधमुनिं महाकविम् ।
अजात्मजस्यात्मबलेरनुस्मृतिः
सुचेतसं कं न कविं करिष्यति ॥ २ ॥

2. The anguish caused by the killing of a 'Crouncha' bird, perched on a tree, transformed the hunter–sage

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1. TARAKA. The star which guided the Wise Men. Vide notes on Canto IX
2. VYADHA MUNI (Valmiki) is the celebrated author of the epic RAMAYANA. Being abandoned by his parents in his childhood, he was found

(Valmiki) into a great bard. Who is there, with a feeling heart, who will not be turned into a poet, by the recollection of the self-immolation of the Son of God ?

समीहितं विश्वसृजा यदादितः
प्रकाशितं दिव्यतपोधनैस्ततः ।
तदुन्नतात्मार्पणवृत्तमुच्यते
मयाद्य विश्वोत्तरभावसुन्दरम् ॥ ३ ॥

3. The story of that supreme self-sacrifice, willed by the Creator of the Universe in the beginning of time, and later foretold by the saintly sages, and which rouses the most sublime sentiments in our hearts, I shall now relate.

---

by some wild mountaineers, who taught him the art of hunting and thieving. Later on he abandoned his evil ways on the advice of a great sage and became a sage himself. One day he saw one of a pair of 'Crouncha' birds being killed by a fowler, at which, moved by emotion, he cursed the wretch in words which unconsciously took the form of a verse (Ma nishada), and, at the command of the God Brahman, who was very much pleased by the verse, he composed the first poem, the RAMA YANA.

3. The coming and death of Jesus was predetermined and pre-announced. The scripture describes Him as a lamb slain as it were, from the beginning of the world. The prophecy of Isaias (53) about the patient sufferer who will lay down his life as a guilt-offering for the people's offences, points to the death of Christ. As Moses sees Him, He is a prophet, his equal in power; in David's eyes He is a king, his son, heir to his glories as well as misfortunes. His very name is discovered to the Psalmists. One after another the prophets added each a line to the painting of this portrait: Bethlehem is to be his birthplace, Galilee His native land, a virgin His mother. He will enter Sion mounted upon the foal of an ass; His vestments shall be parted, and lots cast for his tunic; His hands and feet pierced.. yet shall He show forth the glory of His resurrection etc. etc. (Fouard)

अभूत्पुरा 'नासरथा'ख्यपत्तने
युवा गुणी 'योसफ'नामको मुनिः ।
स जन्मना 'दाविद'वंशसंभवः
स्वकर्मणा केवलदारुतक्षकः ॥ ४ ॥

4. There lived, in days of old, in the town called Nazareth a virtuous young sage, by name Joseph. By birth he belonged to the family of King David, by profession he was a mere carpenter.

हिरण्मयैः स्कन्धविलम्बिकुन्तलैः
स काञ्चनश्मश्रुभिरङ्गकैर्दृढैः ।
मुखेन्दुना च प्रतिरूपनिर्मितौ
बभौ किलादर्श इवान्यशिल्पिनाम् ॥ ५ ॥

5. He, with his golden locks flowing down to his shoulders, his golden beard, his sturdy limbs and the bright moon-like countenance, seemed a perfect model for craftsmen who made statues.

तदीयहस्तारचितालयादिषु
स्फुटीकृतादुज्ज्वलशिल्पपाटवात् ।
स विश्वकर्मा धरणीगतः किमि-
त्यवेक्षितः प्राच्यवणिग्भिरादरात् ॥ ६ ॥

6. Seeing the brilliant craftsmanship he displayed in the construction of houses and articles of furniture, merchants

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4. Though Nazareth today is a city impressive in its modern size, at the time of Jesus it was a small village of a few hundred people who lived in poor dwellings built against the caves of a rock ledge. (The Holy Land —F. Weiser)

6. VISWAKARMAN is the architect of gods.

from the East gazed at him exclaiming : "Is he Viswakarman come down to the earth ?"

किमूहितासीद्भवता महामुने !
निहन्यमाने निजदुष्कृतैर्दृशे ।
स्वधर्मनिष्ठेऽर्दुविग्रहे भट-
प्रयुक्तघोराहतिसंहतिस्तदः ॥ ७ ॥

7. O great sage ! did ever the blows you dealt with your mallet, while working in wood, give you a premonition of the numberless cruel blows which later on would be inflicted by the soldiers on the tender body of your spiritual son ?

यथा स्वयं तक्षणदक्षतां तथा
पुराणलेखेष्ववगाहमाप्तवान् ।
गृहागतानां नयनं न केवलं
मतिं च तोऽयं [illegible] ॥ ८ ॥

8. Just as he acquired skill in the art of the carpenter, so did he gain deep knowledge in the writings of the ancient prophets; and this wise man delighted not only the eyes of his visitors, but also their intellect.

दिवा स्वकर्माचरणं, सुहृद्वरैः
कथा च, सन्ध्यासु जपस्तवादिकृत् ।
निशासु गाढं मुनिलेखवाचनं
स कालमेवं नयति स्म धार्मिकः ॥ ९ ॥

9. Plying his carpenter's trade and conversing with his friends by day, reciting his prayers and chanting the hymns

morning and evening, reading and meditating on the writings of the prophets at night, this just man spent his days.

यद्यप्यसौ यहूदसंभवरोऽपि तज्जनै-
रसङ्गतः शान्तविरक्तमानसः ।
ध्रुवं जलोत्पन्नमपि स्वयं जलात्
पृथक् स्थितं पद्ममधश्चकार सः ॥ १० ॥

10. Though he was born of the Jewish race, he, who possessed a calm and detached disposition, did not mingle with them. Thus he excelled the lotus which, though born in water, stands apart from water.

तदा विदेशाग्निकलाङ्कितैश्चिरा-
दभिद्रुता चाध्युषिता 'फलस्तिना' ।
परां व्यथामन्वभवद्दिने दिने
परैर्भृता भारतमेदिनी यथा ॥ ११ ॥

11. In those days Palestine, invaded and occupied by foreign powers, continually suffered untold agonies, just as the land of Bharata (India) did in the days of foreign domination.

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11. Judea in the time of Christ was despoiled of all her splendour. 66 years before the Christian era Hyrcanus and Aristobulus, two brothers sprung from the family of Judas, were compelled to invoke the arbitration of Pompey to adjust their feuds. The Roman General, already master of Syria, pronounced in favour of Hyrcanus, who, accordingly, became sovereign of Judea, but under the authority of the governors of Syria. Caesar, the conqueror of Pompey, united Palestine to the kingdom of Edom and gave the government of these countries to an Idumean of noble race, Antipater. Herod and Phasael, two sons of Antipater, lent him their aid in the administration of affairs—the one assuming the government of Galilee, and the other, that of Judea. Aristobulus essayed to regain the throne of his fathers. But Herod hurried to Rome, and was declared by the Senate king of Judea. After three years of conflict the

शशास यान् धीरनृपः स 'योशुवो'
बलिष्ठराजप्रमुखोऽथ 'दाविदः'।
महायशाः 'सोलम'भूपतिश्च ता-
नहो यहूदानजयंश्च रोम्यकाः ॥ १२ ॥

12. The great Jewish people, once ruled by the brave King Joshua, then by the powerful King David, and by the glorious Solomon, have alas ! been conquered by the Romans.

यदा जनैः शासनलङ्घनं कृतं
तदाधिपैस्तत्प्रशमं नियन्त्रितम् ।
पराजिते धृष्टरिपौ हि भूयसा
भवन्ति जेतार उदग्रदण्डनाः ॥ १३ ॥

13. Whenever a rebellion broke out, it was ruthlessly suppressed by the authorities; for, if the enemy, though defeated, continues to be defiant, the victors, as a rule, become merciless in inflicting punishment.

यहूदिया–गालिलिदेशवर्त्तिनो
जनास्तु ये रोम्यभटान् समभ्ययुः ।
सहस्रशस्ते जहुरात्मजीवितं;
मृतिर्हि दास्यात्खलु मानिनां वरम् ॥ १४ ॥

14. Thousands of young men from the provinces of Judea and Galilee, challenged the Roman rule and sacrificed their lives. For the proud death is preferable to slavery.

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victorious Latin legions re-established his rule in Jerusalem. This was in the year 37 before Christ. (Fouard)

14. There had been a series of hapless rebellions in the land; fierce and fanatical men roamed the hills of Galilee; striking at Romans when

रणोत्सुकानामधिनायको युवा
स 'शामुवेलः' प्रथितो वणिग्वरः ।
प्रगाढमस्निग्धदकल्मषे मुनौ
सतां गुणैः को न परोऽपि बध्यते ॥ १५ ॥

15. Samuel, the young leader of the militant rebels, and a well-known merchant, deeply loved the guileless sage. Why, even enemies are attracted towards virtuous men.

अथैकदा सोऽभिजगाम शिल्पिनं
दिनान्तविश्रान्तिरतं सुहृद्वरम् ।
कथाप्रसङ्गात्स्वजनस्य मोचनं
कथं भवेदित्यपि तं मनीषिणम् ॥ १६ ॥

16. One day he visited the carpenter, his best friend, who was taking rest at the close of the day, and during the conversation he asked that wise man how the nation could be liberated (from the foreign yoke).

स यावदाचष्ट न युद्धपीठिकां
करेण तावत्तमवारयन्मुनिः ।
इतस्ततः क्षिप्तविलोचनो भृशं
सपत्नचारेभ्य इवातिशङ्कितः ॥ १७ ॥

17. No sooner had he introduced the topic of war than the sage, darting his eyes this way and that, as if afraid of

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they dared. Some of the best of the young men of the province, healthy and strong ones, enthusiastic ones, had perished in those feeble and foredoomed revolts—thousands of patriots dying for Israel during the one hundred years the Romans had held Israel. (Fulton Oursler)

17. The danger was real. Roman spies were everywhere. It was folly to take part in political discussions, with the police listening, holding the

the spies of the enemy, with a quick gesture of his hand, prevented him from talking.

जगाद चेत्थं "स्मरोऽद्य नः सखे
सुशिक्षितैः शत्रुभटैर्निरर्थकः ।
रणः प्रसूते न कदापि निर्वृतिं;
वृकाङ्गना जात्वपि नाजशावकम् ॥ १८ ॥

18. And he said: "Friend, it is futile for us to clash with those well-disciplined soldiers of the enemy. War never brings forth bliss, nor does a she-wolf ever bring forth a lamb.

"स्मरामि नः पूर्वपितामहैः कृतान्
रणान् मुनीन्द्रैर्लिखितेषु वर्णितान् ।
तदीयदासत्व'मिजीप्तवा'बिलोण्'–
प्रदेशवासोपगतं च सांप्रतम् ॥ १९ ॥

19. "I remember those wars waged by our ancestors, and the slavery they were subjected to in Egypt and Babylon, all described in detail by the prophets in their writings.

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down-trodden people in a misery of fear. One learned not to speak ideas aloud. (Oursler)

19. The Jews, during their dispute with Jesus, claimed that they were the breed of Abraham and a free people (John : VIII. 33). But this proud boast was utterly unfounded. Seven times, according to the Book of Judges, they were enslaved to the Canaanites; for seventy years they suffered slavery in Babylon; they had been in bondage to the Philistines, to the Assyrians, and to the Chaldeans and now, within the poorest vision, was the Roman garrison, and in Jerusalem, Pilate, the Roman. (Fulton Sheen).

अवेहि तान्येव चिराय तत्कृत-
प्रचण्डदुष्कर्मफलान्यये सखे ।
नरेण यत्कर्म कृतं तदेव तं
सुशृङ्खलाबद्धमिवानुगच्छति ॥ २० ॥

20. "Know, my friend, that those sufferings were the fruits of the grievous sins they had been committing for long. Whatever deed a man does, the same follows him as if attached to him by a strong chain."

तदस्तु, जानासि न दैवचोदितै-
रुदीरितं किं बहुभिस्तपोधनैः ।
यदागमिष्यत्यचिरेण रक्षको
द्रुतं विमुक्तिश्च नृणां भविष्यति" ॥ २१ ॥

21. "Let that be. Don't you remember the many utterances of the prophets who were divinely inspired ? They say that the Deliverer will come before long, and the people will soon be made free."

प्ररूढविश्वासनिवेदितां गिरं
मुनेः स शृण्वन्नवदद्वणिग्वरः ।
"कियच्चिरं चातकवद्वसेम भोः
प्रतीक्षमाणास्तमहो कृपाघनम् ॥ २२ ॥

22. Hearing these words which were inspired by deep-rooted faith, the merchant said: "O how long are we

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20. "Karmayattam phalam pumsam budhih karmanusarini". (Bh.)

22. CHATAKA—Name of a bird which is supposed to live only on rain drops.

to go on waiting for the kind liberator, like the 'Chataka' bird waiting for the clouds to come ?

"यदि स्वयं युद्धपराङ्मुखो भवान्
स्थिरो भवेत्तत्र विरोधिता न मे ।
तदस्तु सौहार्दरसाबहुच्यरो
मया तदाकर्णयितुं त्वमर्हसि ॥ २३ ॥

23. "If you are naturally averse to fighting, remain so; I do not object. Let that be. Now listen. I am going to tell you something out of my love for you.

"अपि त्वयैकान्तनिवासतोषिणा
धृतं स्वयं नैष्ठिकतापदव्रतम् ।
उत त्वमात्मानुगुणां मनस्विनीं
गृहेश्वरीं कामपि लब्धुमीहसे" ॥ २४ ॥

24. "Have you, who are delighted in a life of seclusion, taken the vow of life-long asceticism ? Or do you desire to obtain a suitable lady who is high-minded, and will be the mistress of your home ?"

क्षणं स तस्थौ मुदितस्त्रपास्मित-
प्रदीपितश्मश्रुभिरत्र तक्षकः ।
निजांशुभिः सान्ध्यदिवाकरः स्फुटं
प्रकाशितैः शारदवारिदैरिव ॥ २५ ॥

25. For a moment the carpenter stood there delighted, a shy smile illuminating his beard, reminding one of the

25. Autumnal clouds are white.

setting sun surrounded by autumnal clouds, illuminated by his rays.

दृढं पुनः प्रत्यवदत्स "नास्ति मे
चिराय वस्तुं प्रथमाश्रमे मतिः ।
ग्रहीतुमिच्छाम्यचिरात्कुटुम्बिनीं;
गृहप्रदीपो हि वधूर्हितैषिणी ॥ २६ ॥

26. And then he replied in a firm voice: "I have no intention of remaining for ever in the primary 'Asrama' (celibacy). Rather, I would be happy to obtain a spouse before long; for a wife who seeks after her husband's welfare is indeed the lamp of the home.

"किमत्र वाचाधिकया ? मनस्विनी
प्रशस्यकल्याणगुणौघशालिनी ।
मया हि दृष्टा विधिनाहृतेव तां
परिग्रहीतुं प्रबलास्ति मे स्पृहा" ॥ २७ ॥

27. "Why speak more ? I have met a lady, brought to me by Providence as it were, who is high-minded and possessed of all womanly graces. I earnestly desire to marry her".

प्रवृद्धसम्मोदभरात्सखा हसन्
करेण तत्स्कन्धतले कृताहतिः ।
अदम्यकौतूहलमन्वयुङ्क्त तं
"सुहृन्मणे! का वद सा कुलाङ्गना ?" ॥ २८ ॥

28. The friend, who was greatly rejoiced over the news, laughed and patted the other on the shoulder, and

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26. PRATHAMASRAMA—The first of the four stages in the religious life of a brahmin; ie, celibacy.

asked him with uncontrollable curiosity: "Dear friend, who is that noble lady? Please tell me".

निरुत्तरस्तत्क्षणमेव तक्षको
गृहाजिरं तं सुहृदं नयन् पुरः ।
समीक्ष्य दूरात्स्वकरेण निर्दिश-
न्नगाद "साऽऽगच्छति हन्त मरिया" इति ॥ २९ ॥

29. Without replying the carpenter immediately led his friend out into the courtyard of the house. He looked (in a certain direction) and with his hand pointing out someone at a distance, said: "Look, here she comes!"

अपश्यतां दूरत एव तौ सतीं
तुषारगौराभमुखीं सुमध्यमाम् ।
घटे जलार्थं निहिते स्वमस्तके
सलीलमारोपितहस्तपल्लवाम् ॥ ३० ॥

30. They saw, even from that distance, that fair lady, whose face shone with a snow-white lustre. She was slender-waisted, and carried on her head a pitcher for bringing water, which she was holding gracefully with her tender hand.

निजोत्तरीयार्धकृतावगुण्ठनां
दिनान्तवातेरितबन्धुरालकाम् ।
पदे पदे सूर्यकरोल्लालितां
ह्रिया स्वनाद्रिं नयनीललोचनाम् ॥ ३१ ॥

31. (They saw her) who had covered her head with one half of her shawl; whose beautiful, curly locks were

30. A place which admits of no historical doubt is the town fountain where Mary must have fetched water. There is no other fountain around, and the poorer women of Nazareth, who have no running water in their homes still come here with pitchers on their heads to carry away the water as Mary did. (F. Weiser)

tossed by the evening breeze; who, at every step, was caressed by the sun's rays; and who, out of modesty, kept her blue eyes fixed on her feet.

किमिन्दुलेखा पतिता नभस्तलात्
किमादिमाता च यहूदियाम्बरा
किमीषदूनस्तनभीरुदुर्धरो
वितर्कमेवं बहुधा प्रकुर्वतीम् ॥ ३२ ॥

(विशेषकम्)

32. "Is it the moon that has fallen from the sky ? Is it our First Mother (Eve) come in Jewish garb ? Is this an angel in the feminine form?" (They saw her) whose shapely form gave rise to such doubts.

क्रमेण सा यावदुपैति नान्तिकं
गृहाजिरात्तावदुभौ निवृत्य तौ ।
प्रविश्य गेहान्तरवस्थितौ च तां
निरीक्षमाणौ निभृतं गवाक्षतः ॥ ३३ ॥

33. As she gradually drew near, both of them withdrew from the courtyard, entered the house, and stood there secretly watching her through the window.

शनैः शनैस्तावतिचक्रमे सती
क्षणेऽप्यविज्ञातपरावलोकिता ।
स्थितोऽद्भुतस्फारितलोचनः सखा
विचारनिःस्पन्दकनीनिकोऽपरः ॥ ३४ ॥

34. Slowly, and slowly did that modest girl pass them by not being aware, even for a moment, that she was being

watched by others. The friend stood there with his eyes wide open with wonder; while the other man (Joseph) remained there with the pupils of his eyes fixed in reverie.

"अहो ! विधातुर्वरसर्गकौशलं
यदीदृशी तेन शुभाकृतिः कृता" ।
सखा स मन्दं स्वयमाह; तक्षक-
स्तथैव तस्थौ धृतमौनभूषणः ॥ ३५ ॥

35. "O the wonderful art of the Creator, who has made so beautiful a form!" Thus whispered the friend to himself; and the carpenter stood there lost in wonder.

अनर्गलप्रस्रुतवारिधारया
समाश्रितो बालिकया सुधेव यः ।
जनेषु पश्चात्प्रथितं तदाख्यया
तमद्य सा निर्मलनिर्झरं ययौ ॥ ३६ ॥

36. The girl now proceeded towards that fountain of pure water, which always had an unhindered flow, and which she resorted to as to a source of nectar. The fountain later on came to be known among the people after her own name (Fountain of Mary).

पुनश्च पप्रच्छ स "केयमङ्गना ?
क्व संभवः ? को जनकः ? कुलं च किम् ? ।
अपि त्वयोद्वाहकथा निवेदिता ?
तया पुनः किं प्रतिवाक्यमीरितम् ?" ॥ ३७ ॥

37. Again he asked: "Who is that lady ? Where

36. The fountain is surrounded by walls of masonry. The inhabitants call it "Fountain of Mary" (Ain Sitti Miriam). Its water is plenteous, cool, and of pleasant taste. (Weiser)

was she born? Who is her father ? Which is her family ? Have you made a marriage proposal to her ? And what was her answer ?"

प्ररूढसौहार्दरसप्रचोदितां
निशम्य तां प्रश्नपरम्परां युवा ।
तमब्रवीत्स्वीयकथां; सुहृत्तमा
विवाहकार्ये हि विदग्धचक्षुषः ॥ ३८ ॥

38. Hearing this series of questions motivated by deep-rooted friendship, that young man told him his story; for, in matters concerning marriage, one's close friends are the best judges.

कुले प्रभूतेयमिहास्मदीयके
तटिल्लता मञ्जुलपुष्करे यथा ।
पुराणराजप्रवरैरलंकृताद्
'यिरूशलेमा'त्स्वजनैः सहागता ॥ ३९ ॥

39. "She was born in the same family as mine, as a streak of lightning is born of the beautiful sky. She has migrated to this place, along with her people, from Jerusalem, the city adorned by the great kings of ancient times.

'युवाक्यमा'ख्योऽस्ति पुमान् सुधार्मिकः
प्रियोचि'तान्ना' सहधर्मचारिणी ।

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39. Sprung likewise from the seed of the great king, Mary was, according to the testimony of tradition, the daughter of Joachim and Anna... We do not know what combination of circumstances had banished these descendants of the kings of Israel from Bethlehem, the home of their family. (Fouard)

तयोरियं सा दुहिता सुलक्षणा
विभाति कन्या 'मरिये'त्यभिख्यया ॥ ४० ॥

40. "There is a virtuous man by name Joachim; and his wife Anna is as virtuous as he. This charming girl is their virgin daughter, and her name is Mary.

यदा मया सा प्रथमं समीक्षिता
तदैव तच्चारुतया हृतोऽभवम् ।
तथापि नाद्यावधि भाषितं, सती
ह्यलोकतेजस्वितया दुरासदा" ॥ ४१ ॥

41. "The moment I saw her I was captivated by her beauty. But I have not yet talked to her, for she inspires awe by a kind of supernatural lustre."

पुनः स्मितेनाह सखा "किमङ्गनां
निजेहितं प्रार्थयितुं विलज्जसे ?
श्रुतं मया यन्महतां सुभाषितं
न रत्नमन्विष्यति मृग्यते हि तत्" ॥ ४२ ॥

42. With a smile the friend said: "Why do you fight shy of proposing to her ? I have heard this aphorism uttered by a great man: 'The jewel does not seek (an owner), but it is sought after.'

पुरेऽस्मदीयेऽपि यहूदबालका
भवन्ति धीराः प्रियसाहसाः सखे ।
यदि क्षितीशो न हरेद्वरं मणिं
ततो भवेद्रत्नहरस्तु तस्करः" ॥ ४३ ॥

43. Friend, even in our own town there are Jewish

42. The quotation is from Kalidasa's "Kumarasambhava"

young men who are brave and adventurous. If the king hesitates to become the 'Ratnahara' (one who seizes jewels) and does not carry away the jewel, then the thief will.

"तथाऽस्त्विव"ति प्रत्यवदच्च तक्षको
"न बालकेभ्यस्तु बिभेमि किंचन ।
न चापि जिह्रेमि सखे ! सतीगृहं
श्व एव गन्तुं कृतनिश्चयोऽस्म्यहम्" ॥ ४४ ॥

44. "I accept your suggestion", replied the carpenter. "I am not at all afraid of the young men, nor am I shy. I have decided to go to her house positively tomorrow."

कन्यानुरूपवरलाभकथां पितृभ्यां
प्रागेव बोधयितुमाशु रविस्तिरोऽभूत् ।
यातः सखा च मुदितः, पुनरीर्ष्ययेव
निद्रापि तं युवमुनिं निशि नाससाद ॥ ४५ ॥

45. The sun suddenly disappeared, as it were, to go and inform her parents in advance, that a suitable bridegroom has been found for the girl. The friend also went away happy. And (the goddess of) sleep, out of jealousy, as it were, did not come near the young sage that night.

इति क्रिस्तुभागवतमहाकाव्ये कन्यकादर्शनं नाम
प्रथमः सर्गः

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43. RATNAHARA or Ratnaharin...One who seizes jewels. It is an epithet of the king, to whom is supposed to belong all kinds of Jewels.

द्वितीयः सर्गः

प्रतिश्रुतिः

CANTO II

The Betrothal

परेद्युरुत्थाय कृताङ्गशुद्धिः स मृष्टकेशो धृतधौतवासाः ।
कन्यार्थनायोद्यतते स्म, यूनां प्रायः प्रियानन्दफलो हि वेषः ॥ १ ॥

1. Rising up next morning, that young man cleansed his body, trimmed his hair and beard, put on clean clothes, and made preparations to go to the maiden's house and make his proposal; for, young men in general dress with the intention of pleasing their sweethearts.

'अब्राहमा'द्यैरभिवन्दितं तं भक्त्या नमस्कृत्य स विश्वनाथम् ।
स्वशिल्पगेहस्य कवाटिकां तामेकाकितायाश्च समं बबन्ध ॥ २ ॥

2. He made respectful obeisance to the Lord of the world, whom Abraham and others had worshipped, and then closed the door of his workshop, marking the end of his single life.

'दमास्कसा'ख्यान्नगराद्युपात्तं भूयिष्ठरुच्यं मधुरोपहारम् ।
मनोरथाप्तेः पिशुनं फलौघं वहन् सविस्रम्भमसौ जगाम ॥ ३ ॥

3. He set off with confidence, carrying with him a gift of very sweet and tasty fruits, which came from the

city of Damascus—an auspicious omen presaging the fulfilment of his dreams.

'यिस्रायलाराम' इति प्रशस्तः स कार्मलाद्रिर्युवकामुकस्य ।
सिन्दूरवृक्षस्थविहङ्गनादैर्विदूरतो मङ्गलमाशशंस ॥ ४ ॥

4. The distant mountain of Carmel, famed as the 'Garden of Israel' wished the young lover all success through the sweet notes of the birds perched on its oak trees.

इतस्ततः पार्श्वतलेषु वीथेरुदुम्बराद्याः स्थविरद्रुमाश्च ।
शाखाभुजैर्मारुतचालितैस्ते प्रसूनवर्षाशिषमस्य तेनुः ॥ ५ ॥

5. The old figs and other trees found on the wayside, also gave him their blessings by showering flowers on him with their palsied hands, the windshaken branches.

द्राक्षालतालास्यविलासिपार्श्वां समीरणोद्धूतरजःपिशङ्गाम् ।
विवेश वीथीं स हरिद्दुकूलपर्यन्तरेखामिव राजमानाम् ॥ ६ ॥

6. He entered the road on which the wind raised the brown dust, and it looked like the border of a green silk cloth, the green vineyards on its side with the dancing creepers.

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3. The marvellous oasis of Damascus is one of the great sights of the orient. It is an immense disc of luxuriant vegetation: large orchards of apricot and orange trees, splendid flower gardens, palm groves and rich pastures. (Weiser)

4, 5 & 6. Mount Carmel—In Old Testament times the mountain was carefully cultivated, and olive orchards and vineyards covered its flanks. Its broad back bore forests of stately trees and millions of flowers in charming colours enlivened its meadows. No wonder that from this rich vegetation the mountain received the name 'Carmel' (garden). It was the garden of Israel, and the modern Jews have given it the name "Ha Karmel" (the garden). In the Song of Solomon the lover compares his beloved to the charms of the "forest - crowned Carmel". (Weiser)

अपादुकैः कर्मकरैरनेकै'रारम्यको'क्त्या मुहुरुद्रवाहैः ।
विभिन्नवाण्या च वणिक्प्रवेकैः कृतैः प्रलापैर्मुखरां नितान्तम् ॥७॥

7. (He entered the road) which was very noisy with the constant loud talk of the many unshod labourers in the Aramaic dialect, and the conversation in different languages of the merchants, who were travelling on camels.

अदम्यगत्या चरतामजानां वशंगतानामपि मेषकाणाम् ।
तद्रेभणं पालकबालकानामाज्ञारवैर्यत्र समुज्जगाम ॥ ८ ॥
(विशेषकम्)

8. (He entered the road) whence arose the bleatings of goats, which were difficult to control, and wandered where they liked, and of the obedient sheep, together with the loud directions from the shepherd boys.

गतो महारावभृता पथाऽर्धक्रोशं तदा शिल्पिवरो जवेन ।
पुराग्रभागे स ददर्श चाद्रेरुपत्यकायां मरियानिवासम् ॥ ९ ॥

9. That noble craftsman soon covered half a 'Krosha' (about a mile) on that path dominated by noise,

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7. ARAMYAKOKTI—The Aramaic dialect.
VIBHINNA VANYA—Greek, Latin and Hebrew.

8. Rev. Francis Weiser in his "The Holy Land" writes: "I noticed that the children had some difficulty coping with the stubbornness of the goats, for these animals are self-willed, disobedient, and often turn against the little shepherds when their anger is aroused. The sheep, on the other hand, were gentle, peaceful and obedient. They willingly followed every command of their shepherd, and seemed to be attached to him with a bond of affection. Seeing all this, one clearly understands the grave meaning, and the social implications of Christ's words that on the last day he would separate the sheep from the goats, and set the sheep on his right hand, and the goats on his left".

when he perceived, at the other end of the town, on the side of a hillock, the house of Mary.

शैलाश्मसंभावितभित्तियुक्तं सुधाविलिप्तं सहशृङ्गचूडम् ।
समन्ततो विस्तृतचन्द्रशालमीषद्विशिष्टं परमन्दिरेभ्यः ॥ १० ॥

10. (He saw the house) the walls of which were built of mountain stones, and coated with plaster; which had a dome at the top, and around it a spacious terrace, and which was slightly better than the houses around.

नवागतायातिथये कवाटे कुटुम्बिना सम्यगपावृतेऽग्र्ये ।
युवा स धन्यः स्वगृहस्थधर्मकवाटमुद्घाटितमेव मेने ॥ ११ ॥

11. When the front door was opened to the newly arrived guest by the master of the house, that happy young man felt that the door to his marital life was being opened.

गृहेश्वरस्तं विधिवत्तदानीं प्रत्युद्ययौ स्वागतभाषितेन ।
आतिथ्यकृत्ये युववृद्धभेदं न जातु पश्यन्ति कुलप्रसूताः ॥ १२ ॥

12. Then, according to their custom, the master of the house advanced to meet him with words of welcome. Men of noble birth never discriminate between the young and the old in extending hospitality.

आसीत्तदा तत्र 'सखर्य'पत्नी मातृष्वसेयी मरियाकुमार्याः ।
'यिलीसबेथा' निजबान्धवानां क्षेमं परिज्ञातुमुपागता या ॥ १३ ॥

13. There was then, in that house, Elizabeth, wife of Zacharias and daughter of Mary's aunt, who had come to visit her relatives.

13. Once, sometimes twice a year, they had a visit from cousin Elizabeth. Between Mary and Elizabeth there was a difference of more than forty years. It was like being cousin to your own grandmother. (Oursler)

युवाक्ष्यमोऽन्तर्भवनं प्रविश्य स्मितेन जायामभिभाषते स्म ।
"असौ पुरस्तिष्ठति तक्षयोगी, स्निह्यत्ययं नौ प्रियदारिकायाम्" ॥१४॥

14. Joachim entered the inner apartment, and smilingly, told his wife: "There, at the porch, stands that carpenter-sage, who loves our dear daughter."

श्रुत्वा तदन्ना निषसाद खिन्ना विचारभारानतवक्त्रबिम्बा ।
अहेतुकामुत्कलिकामुपैति स्नेहार्द्रचित्तं हि शुभे मुहूर्ते ॥ १५ ॥

15. Hearing this Anna became sad, and sat down with her head bent under the weight of her thoughts; for, on auspicious occasions, loving and tender hearts are overcome by inexplicable anxiety.

"किमर्थमेषा बत रोदिती"ति प्रेयानपृच्छत्स्वयमद्भुतेन ।
"न रुद्यते नाथ! मयें"ति मिथ्या सा प्रत्युवाचानमितानवैव ॥१६॥

16. "Why is this woman weeping?" said the husband to himself with surprise. "I am not weeping, my lord" she replied still weeping, and her face still bent down.

पुनश्च साऽभाषत "नाथ! जाने युवानमस्मत्कुलजातमेनम् ।
तथानुरूपं च कुमारिकायाः प्रेमास्पदं विश्रुतचारुवृत्तम् ॥ १७ ॥

17. "My lord" she continued, "I know that this young man, whose fine character is well-known, is born in the same tribe as we, and that he is a suitable match for our girl, who also responds to his love.

तथापि चित्तं परिकम्पते मे विचिन्तयत्संगतमेतदीयम् ।
परां शुचं यास्यति बालिकाऽस्मादिति ब्रवीतीव ममान्तरङ्गम् ॥१८॥

18. "And yet my heart trembles when I think of this

alliance. I have a strong premonition that my daughter will have to suffer exceedingly because of this alliance.

विधेर्विलासो न विमृश्यतेऽत्र स धीरशान्तः प्रिय! रोचते मे ।
विशेषतः श्मश्रुलमस्य वक्त्रं; हृष्टास्मि, सद्यस्तमिहानयेथाः" ॥१९॥

19. "But I do not complain about the way Providence works. I like that brave and serene young man, especially his bearded face. I am well pleased. Please bring him in presently."

ततः स गत्वा युवशिल्पिनं तं गृहेश्वरोऽन्तर्गृहमानिनाय ।
दृष्ट्वा तमस्या वदनं चकाशे दिवाकरालोक इवारविन्दम् ॥ २० ॥

20. Then the master of the house went out, and brought the young carpenter into the inner apartment. Seeing him her face shone like the lotus at the sight of the sun.

मातः क्व यातस्तव शोकभावः क्व तावकाव्यक्तविचारवीचिः ।
जानीहि यत्स्वाभिमुखानशेषांस्तेजस्विनः संप्रति दीपयन्ति ॥ २१ ॥

21. O mother, where have your sorrows vanished ? and where the waves of your anxious thoughts ? Know then, that brilliant personages will illuminate everyone that comes into their presence.

पानोपचारादिविधिस्तदाऽभूत् क्रमाद्यहूदव्यवहाररीत्या ।
ततश्च संभाषणमस्य यूनः कुलप्रवृत्त्यादिपरं समग्रम् ॥ २२ ॥

22. The guest was served food and drink after the Jewish custom; and then followed a long conversation regarding the family, occupation and the like of the young man.

कथासमाप्तौ पितरं स शिल्पी जगाद लज्जास्मितभासितास्यः ।
" स्निह्याम्यहं ते भगवन्! सुतायां गुणान्वितायां मरियाभिधायाम् ॥

23. At the close of the conversation the carpenter, with his face smiling and blushing deeply, said to the father: "Revered sir, I love your daughter Mary, for she is a charming girl.

दिने दिने सा हि मयेक्षिताऽभूज्जलार्थमेतेन पथा चरन्ती ।
परं तु दृष्टा न यदा कुमारी शय्यागताऽसीज्ज्वरबाधया सा " ॥

24. "I used to see her every day as she went this way to fetch water, except on those days when she was laid up with fever."

" कथं न्वजानास्तद"पृच्छदन्ना द्रुतं परावृत्य मुखं सशङ्कम् ।
श्रुतस्तया–कर्णगतो न पुंसो–र्यः किङ्किणीक्वाणमनोज्ञहासः ॥ २५ ॥

25. "But how did you know that ?" asked Anna, suddenly turning her head with suspicion; for she heard a pleasant laughter, like the tinkling of bells, though the two men had not heard it.

" कुत्रास्ति सा मे मरिये"त्यपृच्छत्स्वयं जनित्री युवमानसज्ञा ।
" यिलीसबेथासहितोर्ध्वगेहे स्थितापि सा स्यादिह दत्तकर्णा" ॥२६॥

26. "Where is that Mary of mine ?" said she, who knew young minds, to herself. "Though she is on the terrace with Elizabeth, her ears are here."

सस्मार माता निजबाल्यकालं यदा स्वगेहं दयितः समेत्य ।
पित्रे चकारार्थनमाश्रिता सा कवाटपार्श्वं विहितावधाना ॥ २७ ॥

27. The mother's thoughts flew back to her younger days, when her future husband came to her house and

made the marriage proposal (to her father) while she stood close behind the door and listened eagerly to their talk.

पुनर्बभाषे स युवा सलज्जमेकाकिनो मेऽत्र न बन्धुवर्गः ।
एकाकितां मे मरिया हरिष्यत्यलं भवांस्तामनुमन्यते चेत् ॥ २८ ॥

28. The young man continued bashfully: "I am alone, and have no relatives here. Mary will take away my loneliness, if you will permit her".

श्रुत्वा तदालोक्य पतिः प्रियास्यं ददौ शिरःकम्पमयीमनुज्ञाम् ।
प्रिया प्रतापेन चचाल पश्चाज्जुहाव चोच्चैर्मरियां स्वपुत्रीम् ॥ २९ ॥

29. When he heard this the husband looked at the wife's face, and nodded his consent. The wife moved with dignity towards the backyard and loudly called her daughter, Mary.

सा निर्गता संप्रति शुक्लकेशीं वृद्धां पुरस्कृत्य गृहोर्ध्वभागात् ।
सिताम्बुदश्रेणिमनुप्रयाता शशाङ्कलेखेव शरद्भजन्याम् ॥ ३० ॥

30. Then she (Mary) emerged from the upper room preceded by the gray-haired old woman (Elizabeth), even as the moon follows a pile of white clouds of an autumnal night.

आनीलचेलावृतरम्यगात्री दृष्टा वरेणोर्ध्वकवाटमार्गे ।
यथा तटी विश्रुत'हस्तिशृङ्ग'गिरे'र्गलीला'र्णवमेखला सा ॥ ३१ ॥

31. The bridegroom saw that beautiful girl appear at the door of the upper room, wearing a light blue mantle,

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31. HASTISRINGA GIRI—Mount Horns of Hattin. The noble elevation of Qurn Hattin (Horns of Hattin) which rises on the top of the hill that

like the valley of the famous mount, the "Horns of Hattin" girdled by the sea of Galilee.

अपादुका सा प्रविवेश शालां शनैः स्वपित्रोः सविधे विनम्रा ।
स्थिता वरस्याभिमुखी प्रसन्ना वधूजनाचारसुशिक्षितेव ॥ ३२ ॥

32. Slowly she entered the hall, wearing no sandals, and stood with a slightly bent head and a pleasant expression, by the side of her parents, facing the bridegroom, as if she had been well instructed in bridal decorum.

ततो गृहीत्वा स वरस्य पाणिं पिता विनिक्षिप्य करे कुमार्याः ।
"प्रतिश्रुतावद्य युवा"मवादीत्तथैव साऽप्यन्वदज्जननित्री ॥ ३३ ॥

33. Then the father took the hand of the bridegroom and placed it in the bride's hand, and said: "You are now betrothed"; and the mother repeated the same words.

"शान्तिर्युवाभ्या"मिति चाह तातः "शान्तिर्युवाभ्या"मिति सा जननी ।
"ईशो युवाभ्यां सहितोऽस्तु नित्यं" वधूवरौ जेषतुरेवमन्ते ॥ ३४ ॥

34. "Peace be with you both" said the father, and "peace be with you both" said the mother. And the couple responded in conclusion: "May the Lord be with you both !"

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slopes down towards the sea of Galilee. Here took place one of the most tragic battles of medieval history, in which Christianity lost possession of the Holy Land. (Weiser)

GALILARNAVA...The sea of Galilee is calm in the quiet air of the evening, its glassy surface resting like a dark blue mirror between the beach and the brown hills of the opposite shore. (The Holy Land)

यहूदवंश्यव्यवहारमण्डले प्रतिश्रुतिर्नाम परिग्रहोऽपरः ।
युवा स मेने मरियां विधिक्रमाद्वधूकृतां संप्रति तत्करग्रहात् ॥ ३५ ॥

35. According to the Jewish custom betrothal is just another form of marriage. The young man felt that he had actually married Mary according to the rites by taking her hand.

श्रीमद्वसिष्ठमुनिहस्तमरुन्धतीव
पत्युः कराग्रमवलम्ब्य सती तदानीम् ।
रत्नं सुवर्णकटके घटितं यथा सा
रेजे स्वबान्धवजनैरभिनन्द्यमाना ॥ ३६ ॥

36. That chaste lady, holding the hand of her lord, like Arundhati the hand of the sage Vasishtha, shone like a jewel set on a gold bangle, and was congratulated by all her kinsfolk.

इति क्रिस्तुभागवतमहाकाव्ये प्रतिश्रुतिर्नाम
द्वितीयः सर्गः

35. In the province of Galilee, and indeed in all Palestine, once a couple were engaged, only the most serious circumstances could justify man or woman in breaking off. (Oursler). Among the Hebrews betrothal was the same as marriage. (Ferdinand Prat)

36. VASISHTHA—Name of a celebrated sage, the family priest of the Solar race of kings. Arundhati is the wife of Vasishtha. She is regarded as the highest pattern of wifely devotion, and is so invoked by the bridegroom at nuptial ceremonies.

तृतीयः सर्गः

सखर्यस्य दिव्यदर्शनम्

CANTO III

The vision of Zacharias

मरियाया गृहे पूर्वमागता स्थविराङ्गना ।
यिलीसबेथा बन्धूंस्तान्नववार्त्तां व्यजिज्ञपत् ॥ १ ॥

1. Elizabeth, that old lady, who had visited Mary's house some time ago, gave her relatives this news:

नियुक्तः किल यद्भर्त्ता सखर्याख्यः पुरोहितः ।
यिरूशलेमे हवनं विधातुं देवमन्दिरे ॥ २ ॥

2. Her husband, Zacharias the priest, had been appointed in the Temple of Jerusalem, to offer sacrifices.

क्व तद्देवगृहं ख्यातं, क्व सोऽध्वर्युरकिञ्चनः ।
अथवा देवसेवैकव्रतानां निःस्वता बलम् ॥ ३ ॥

3. Where is that famous House of God? and where

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2 & 3. Zachary and Elizabeth were poor, and the village of Ain Karim where Zachary laboured in the synagogue was small and obscure. Soon Zachary was to be pulled out of his obscurity. To any village priest the honour might come. Now Zachary was called again, after years,

that penniless priest? Perhaps poverty may be an asset to those who have dedicated themselves to the service of God.

आतिथेयी तदा साऽर्धस्वगतेन जगाद च ।
"कथं लब्धमिदं भाग्यमार्यस्य महदद्भुतम् ॥ ४ ॥

4. And the hostess then exclaimed in a semi-soliloquy: "How did he (brother-in-law) come by such wonderful good fortune as this!

श्वेतपीताम्बरे धृत्वा बद्ध्वा नीलप्रलम्बकम् ।
भक्तानां पुरतोऽध्वर्युर्धूपमानाकमुत्क्षिपेत् " ॥ ५ ॥

5. "Putting on a pair of garments, one white and the other yellow, and girding himself with a blue tassel, that priest will stand in front of the devotees, and send the sacred smoke up to the heavens!"

महोत्सवममुं द्रष्टुं कृतात्मा स्वजनैः सह ।
यिरूशलेमयात्रायै चक्रे यत्नं युवाक्यमः ॥ ६ ॥

6. Joachim made up his mind to witness this great festival along with his relatives, and made preparations to go to Jerusalem.

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as the priest of the line of Abia, if you please, to celebrate the sacrifice at the Holy Place in the Temple of Jerusalem. (Oursler)

The Jewish priesthood, numbering about 20,000 was divided into 24 groups, each of which served in the Temple a week at a time... And so this year the privilege of offering incense on the altar fell to Zachary. (Ferdinand Prat).

5. Anna closed her eyes and remembered the glory and magnificence of the great Temple. That good old Zachary should wear the white-and-yellow robes and the blue tassels before all the worshippers and send up smoke to the very nostrils of Jehova! (Oursler)

ततः पुत्रीकृतस्तेन श्वशुरेण निमन्त्रितः ।
मिलित्वा तैर्ययौ नव्यवरो देवगृहं प्रति ॥ ७ ॥

7. Then that new bridegroom, invited by his father-in-law, who had adopted him as his own son, joined them, and went along with them to the Temple.

मरिया तज्जनित्री च गर्दभेनाथ जग्मतुः ।
पुरुषौ प्रग्रहौ धृत्वा पार्श्वयोः पादचारिणौ ॥ ८ ॥

8. Mary and her mother rode on the back of asses, while the two men went walking by their side, holding the reins.

चतुर्भिस्ते समासेदुर्दिनैः पुण्यपुरीं सुखम् ।
ददृशुर्मन्दिरं दूराद्धेमशृङ्गावभासितम् ॥ ९ ॥

9. After four days they safely reached the Holy City. From a distance they beheld the Temple, which shone with its golden dome.

विजातीयेन हेरोदभूपेन रचितं गृहम् ।
अप्रवेश्यं कृतं तस्य यहूदैः स्थितिपालकैः ॥ १० ॥

10. King Herod had built this Temple; but he was denied entry into it by the orthodox Jews, for he was a gentile.

पश्चात्तलमिवापश्यन्नारात् पर्वत'मोलिवम्' ।
हेरोदीयं महासौधं, दुर्गं चान्तोणियाभिधम् ॥ ११ ॥

11. Close by they beheld the mount of Olives, which

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10 & 11. The Temple—Opposite the mount Olives rises an immense rock-platform, the centre of which was once the top of mount Moriah. King

seemed to form a background to the Temple, and the great palace of Herod and the fortress named 'Antonia'.

दृष्टाऽपि प्रथमं पुण्यपुरी परिचितेव सा
बभौ प्राचीनलेखेषु निपुणस्यास्य शिल्पिनः ॥ १२ ॥

12. That Holy City, though seen for the first time, seemed familiar to the carpenter, who was well versed in the old scriptures.

'सूसा'ख्यगोपुरेणैते विविशुर्मन्दिराजिरम् ।
तुङ्गशृङ्गान्वितैरुच्चैः प्राकारैः परिवेष्टितम् ॥ १३ ॥

13. By the gate called 'Susa' they entered the outer court of the Temple, which was encircled by high walls and steep towers.

Solomon extended the hillock by vast structures of masonry. There he erected the famous 'First Temple' of the Israelites. Solomon's Temple was completely destroyed following the conquest of Jerusalem by the Babylonians in 587 B. C. In its place a much more modest construction was built after the return from exile, and finished in 515 B. C. In 19 B. C. King Herod undertook the construction of his stupendous Temple Buildings, one of the wonders of the ancient world. The grandeur and splendour of Herod's Temple fell prey to complete destruction in the capture of Jerusalem by Titus in 70 A. D.

Herodia—The fortress which King Herod had built in 4 B. C.

Antonia—At the north-western corner of the Temple enclosure stood the great Roman castle of Antonia at the time of Christ. It had been built by King Herod on the remains of an ancient Maccabean fortress and named after his friend, Mark Antony. Antonia was completely destroyed by the Romans in 70 A. D. (Weiser)

13. Susa Gate...A public gate called the 'Susa Gate' led from the porch of Solomon into the Kedron valley. Through this gate Jesus entered the Temple on Palm Sunday, and through it He might have passed on His way to Gethsemane after His last visit to the Temple. (Weiser)

मन्दिरस्योरसि द्वारादूर्ध्वं द्राक्षालताकृतिः ।
बभौ हिरण्मयी मुद्रा मुरारेरिव कौस्तुभः ॥ १४ ॥

14. On the facade of the Temple, above the door, shone a golden symbol in the shape of a vine, like the 'Kaustubha' jewel on the chest of Vishnu.

ततस्ते विविशुर्गेहं श्लक्ष्णप्रस्तरनिर्मितम् ।
सुविस्तृतचतुःशालं पञ्चद्वारसमन्वितम् ॥ १५ ॥

15. Then they entered the Temple built of marble, and which possessed an extensive court with five gates.

आस्तामभ्यन्तरे शाले द्वे तत्र पृथगास्थिते ।
पुण्यात्पुण्यतरास्थानं पुण्यास्थानं च कीर्त्तिते ॥ १६ ॥

16. Inside the Temple were two halls, formed separately, and widely known as the Holy of Holies and the Holy Place.

पुण्यात्पुण्यतरास्थानमगम्यं संसदां सदा ।
पुण्यास्थानं प्रवेष्टव्यं याजकेनैव केवलम् ॥ १७ ॥

17. Entrance to the Holy of Holies was permanently prohibitted to the congregation, and the Holy Place was open only to the sacrificial priest.

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14. Above the entrance, in a triangular frieze, there shone upon the white background, the symbol of the chosen people, a golden image of a vine 12 feet high, with branches and grapes. (The Holy Land)

KAUSTUBHA...Name of a celebrated gem obtained at the churning of the ocean, and worn by the God Vishnu on his chest.

16. Inside this building were two rooms: the Holy of Holies and the Holy Place. The former was considered the 'dwelling of God'; and only the High Priest entered it. The latter contained the altar of incence, the table of the show-bread, and the seven-branched candle-stick. Priests alone were allowed to enter the Holy Place. (Weiser)

दिने तस्मिन् सखर्येण क्रियमाणं बलिं नवम् ।
प्रेक्षितुं जनसाहस्रं तत्र सन्निहितं मुदा ॥ १८ ॥

18. On that day thousands of people had gladly assembled there to witness the first sacrifice to be performed by Zacharias.

मरियाद्याः स्त्रियस्तस्यां स्त्रीकक्ष्यायामुपाविशन् ।
योसफाद्याः पुमांसस्तु पुंकक्ष्यायां विधानतः ॥ १९ ॥

19. Mary and the other women occupied the Women's court, and Joseph and the other men the Men's court, according to the regulations.

समया यज्ञवेदीं तामुपविष्टः सगौरवम् ।
पुरोहितो लम्बकूर्चः कवाटाबद्धवीक्षणः ॥ २० ॥

20. Near the sacrificial dais sat a long-bearded priest with grave countenance, his eyes fixed on the doorway.

पुरोहितानामध्यक्षं[19]मन्नासं[19] वीक्ष्य तं युवा ।
त्रासशङ्काभिभूतोऽभूदविज्ञातेन हेतुना ॥ २१ ॥

21. Seeing him, who was none other than the High Priest Annas, that young man was seized with a fear, he knew not why.

"समागच्छति नो भ्राता सखर्यः पश्य पश्य तम्" ।
एवं युवाक्यमः प्रीत्या जामातरममन्त्रयत् ॥ २२ ॥

22. "There comes our brother Zacharias. Look ! Look!" Thus whispered Joachim with joy to his son-in-law.

19. Beyond the Priests' court, in front of the Temple, was the Men's court or court of Israel. It was raised about 12 feet above the 'Women's court' that lay in front of it. (Weiser)

श्वेतपीताम्बरे धृत्वा बद्ध्वा नीलप्रलम्बकम् ।
स वृद्धयाजकस्तस्यां वेद्यामारूढवांस्तदा ॥ २३ ॥

23. Putting on a pair of garments, one white and the other yellow, and girding himself with a blue tassel, that old priest entered the dais.

समुद्धृतकरः स्वर्गमभिवीक्ष्य स्थितः क्षणम् ।
ततो नेत्रे निमील्यासावजपन्मन्त्रमादरात् ॥ २४ ॥

24. He stood there for a moment lifting up his hands, and looking heavenward. Then closing his eyes he intoned a verse with devotion.

तद्दृष्ट्वा भक्तसङ्घातोऽप्यजपन्मीलितेक्षणः ।
अनुगच्छत्यजव्रातो विधेयो ह्यजपालकम् ॥ २५ ॥

25. Seeing this the whole congregation began to pray with closed eyes; for an obedient flock of sheep follows the shepherd.

प्राप्तसप्ततिवर्षोसावनपत्यतयाऽकुलः ।
पुत्रार्थमर्थनामीशं चकार निभृतं तदा ॥ २६ ॥

26. He (Zacharias) had reached the age of seventy, and was smitten with grief on account of his childlessness. He then secretly made a prayer to God for obtaining a son.

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26. Possibly a secret hope still inspired Zachary's prayer while he besought the Lord to have mercy on all the people. (Lagrange)

किंच नव्यो बलिस्तेन सुतार्थं परिकल्पितः ।
राज्ञा दशरथेनेष्टा पुत्रीयेष्टिरिवाभवत् ॥ २७ ॥

27. Moreover, his fresh sacrifice, which was intended by him for the obtaining of a son, was similar to the "Putrakameshti" sacrifice performed by king Dasaratha.

आरुह्य द्वादशपदं सोपानं हवनाय सः ।
आन्दोलयन् धूपपात्रं पुण्यास्थाने तिरोदधे ॥ २८ ॥

28. He climbed the staircase consisting of twelve steps swinging the censer, preliminary to the performance of the burnt-offering, and disappeared into the Holy Place.

आस्थानान्तरितं तातं प्रतिपाल्य स्थिता जनाः ।
व्यकल्पन्त तदा सर्वे कुत एष विलम्बते ॥ २९ ॥

29. The people who stood awaiting the priest, who had gone into the Holy Place, were filled with misgivings, and asked themselves: "Why is he delayed ?"

सद्यो गर्भगृहात्तस्मान्निर्जगाम पुरोहितः ।
भीतदृष्टिर्विवर्णास्यः स्खलत्पदगतिक्रमः ॥ ३० ॥

30. Suddenly the priest emerged from that Holy Place with a frightened look and a pale face and with faltering steps.

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27. DASARATHA was a celebrated king of Ayodhya, and father of Rama and his three brothers. He had three wives, but was for several years without issue. He was therefore recommended by Vasishtha, the family priest, to perform a sacrifice, which he successfully did with the assistance of the sage Rishyasringa. On the completion of this sacrifice his wives became pregnant, and bore him four sons.

28. 12 steps—One for each of the 12 tribes of Israel.

झटित्यन्नास उत्थाय स्खलन्तं वृद्धमग्रहीत् ।
उपावेशयदेनं स्वपीठे विश्रान्तये स्वयम् ॥ ३१ ॥

31. Annas got up quickly, and held the tottering old man, and seated him in his own seat, so that he might rest.

"किं तवापतितं तात"त्यन्नासे पृच्छति द्रुतम् ।
तूष्णीं स्ववक्त्रमङ्गुल्या गोपयामास याजकः ॥ ३२ ॥

32. "What happened to you, father ?" asked Annas excitedly, but the priest only covered his mouth with his finger, without uttering a word.

अशक्यावगमं मत्वा सद्यस्तस्य विवक्षितम् ।
अन्नासः पूरयामास बलिं च व्यसृजज्जनान् ॥ ३३ ॥

33. Finding it difficult to grasp what the old priest meant (by this gesture) Annas completed the sacrifice and dismissed the congregation.

विसृष्टेष्वथ भक्तेषु स्त्रीकक्ष्यायाः ससंभ्रमम् ।
यिलीसबेथा निर्गत्य पत्युः पार्श्वमुपागमत् ॥ ३४ ॥

34. When the faithful had been dispersed, Elizabeth quickly came out from the Women's court in great agitation, and ran up to the side of her husband.

समाश्वास्य स्वभर्त्तारमेषा परिवृतं जनैः ।
निनाय गेहं जिज्ञासाभरितैरनुगैः सह ॥ ३५ ॥

35. Consoling her husband, who was surrounded by the people, she led him home, herself followed by an inquisitive mob.

अशक्यभाषणः प्राप्तगेहः संज्ञां ददौ क्षणात् ।
स याजकश्चर्मपत्रमानेतुं लेखनीमपि ॥ ३६ ॥

36. On reaching home the priest, who had lost the power of speech, immediately gave order by signal, for a parchment and pen to be brought.

अलिखच्चर्मपत्रे सः सर्वस्मिन्नपि पश्यति ।
" पुण्यास्थाने देवदूतः प्रादुर्भूय जगाद माम्..." ॥ ३७ ॥

37. He wrote thus on the parchment, while all the people were looking on: "An angel appeared to me in the Holy Place and spoke to me..."

दृष्ट्वा तल्लिखितं जाया शोकत्रासाकुलाऽवदत् ।
"शकलीकुरु पत्रं त्वमिदं हीश्वरनिन्दनम्" ॥ ३८ ॥

38. Seeing what was written, the wife was beset with fear and grief, and said: "Tear up the parchment into pieces! for this is blasphemy".

भर्त्स्यमाना तदा पत्या तर्जन्या शान्तमाह सा ।
" यदवादीद्देवदूतस्तत्सर्वं लिख्यतामिह " ॥ ३९ ॥

39. When the husband upbraided her with a gesture of his forefinger, she became quiet and said: "Please write here whatever the angel spoke"

लिलेख स पुनः पत्रे " देवदूतो जगाद माम् ।
'मा भैषीस्त्वं सखर्य! त्वत्प्रार्थनाऽश्रावि सांप्रतम् ॥ ४० ॥

40. He continued writing on the parchment: "The angel said to me: 'Fear not, Zacharias! Your prayer has already been heard.

यिलीसबेथा ते कान्ता पुत्रमेकं प्रसोष्यते ।
नाम 'योहन' इत्यस्य कुरु धन्य ! यथाविधि ॥ ४१ ॥

41. Your wife Elizabeth will give birth to a son. You must call his name John, according to the rites.

स पुत्रस्तुभ्यमामोदं सीमातीतं प्रदास्यति ।
महेश्वरसमक्षं स भविष्यति महान् पुनः ॥ ४२ ॥

42. That son will give you immense joy; and he will be great before the Almighty.

द्राक्षारसं वा मद्यं वा न पास्यति कदापि सः ।
आ मातृगर्भात्संपूर्णः पवित्रेणात्मना भवेत् ॥ ४३ ॥

43. He will never drink grape-juice or liquor. From the very birth he will be filled with the Holy Spirit.

एलियस्य प्रभावेण व्रजन् धर्माच्च्युताञ्जनान् ।
ईश्वरस्य कृते सञ्जीकरिष्यति स धार्मिकः' ॥ ४४ ॥

44. With the power of Eliah, that righteous man will move about and bring erring men to the path of God.'

एवं वादिनि दूतेऽस्मिन्मूढोऽपृच्छमहं द्रुतम् ।
'कथं ज्ञास्यामि ? वृद्धोऽहं, स्थविरा च प्रिया मम' ॥४५॥

45. When the angel had spoken thus I, in my foolishness, asked him: 'How can I believe this ? I am old, and my wife too is old.'

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44. Zachary must have read the prophecy of Malachias, who had foretold how the Lord should come to his Temple preceded by a messenger: "Behold, I send my messenger, and he shall prepare the way before My face; and presently there shall come to His Temple the Lord whom you seek, and the Angel of the covenant whom you desire."...Zachary was given reason to hope that this messenger would be no other than his own son John, who was to be animated with the spirit of Elias. And who was the Angel of the covenant if not the Messiah ? (Lagrange)

प्रत्यभाषत दूतः स' गाब्रियेलमवेहि माम् ।
यो हि वर्ते जगत्स्रष्टुः सन्निधाने सुपावने ॥ ४६ ॥

46. The angel replied: 'Know that I am Gabriel, who stands in the Holy Presence of the Creator of the world.

प्रहितोऽहमिमां वार्त्तां तुभ्यं ख्यापयितुं शुभाम् ।
किन्तु न प्रत्ययोऽकारि त्वया वचसि मामके ॥ ४७ ॥

47. I am sent to announce to you this happy news. But you did not believe my words.

ततो यस्मिन्दिने ह्येतद्भवेत्तद्दिवसावधि ।
मूकः स्यास्त्व'मिमं शापं शापान्तं च ददौ स मे ॥ ४८ ॥

48. Therefore, till that day when this takes place, you will be deprived of the power of speech'. He cast this spell on me and indicated how it would be broken.

ततोऽहं मीलिताक्षः सन् प्रार्थनां कृतवान् क्षणम् ।
यदा ह्युन्मीलिताक्षोऽहं दूतः सद्यस्तिरोदधे ॥ ४९ ॥

49. Then I closed my eyes and stood in prayer for a moment. When I opened my eyes, the angel had disappeared.

बहिर्गते मयि ज्ञातं यन्मूकः सहसाऽभवम् ।
देवाविष्टात्मनां सद्यो वाचमर्थोऽनुधावति" ॥ ५० ॥

50. When I came out I knew that I was suddenly

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46. The name 'Gabriel' indicates that he had the appearance of a man, since 'Gabriel' means 'the man of God', that is to say, a heavenly being in human form. (Lagrange)

50. The last line is a quotation from Bhavabhuti's Uttararamacharita.

turned dumb. Whatever the divinely inspired utter, takes effect instantaneously".

इत्यालिख्य निवृत्तेऽस्मिन् सर्वे जज्ञुः समीक्षकाः ।
देवदूतागमो दौत्यमुभयं सत्यमित्यपि ॥ ५१ ॥

51. When he had finished writing, all the on-lookers were convinced that both the story of the angel's appearance and of the message were true.

वन्ध्येति या प्रहसिता निजबन्धुभिः सा
जीर्णा लता सपदि पल्लवितेव वृद्धा ।
तस्माद्दिनात्प्रभृति गर्भवती बभूव;
च्छन्ना गृहे न्यवसदादिमपञ्चमासान् ॥ ५२ ॥

52. That old woman, who had been ridiculed by her relatives for her sterility, became pregnant from that day, like a shrivelled creeper which had suddenly put forth new buds. And she remained in seclusion in her house during the first five months.

इति क्रिस्तुभागवतमहाकाव्ये सखर्यस्य दर्शनं नाम
तृतीयः सर्गः

Zachary receives his sign, but it is a punishment as well as a favour- a punishment for his imperfect faith, and favour for others, for they will be unable to doubt the providential mission of John. (Prat)

चतुर्थः सर्गः

मङ्गलविज्ञापनम्

CANTO IV

The Annunciation

प्रतिश्रुता तक्षकाय नीलाक्षी श्यामकुन्तला ।
उत्सुका मरिया साऽभूत्प्रतीक्ष्योद्वाहमङ्गलम् ॥ १ ॥

1. Mary, that blue-eyed, black-haired girl, who had been betrothed to the carpenter, was eagerly expecting the auspicious ceremony of her marriage.

मातृष्वसेय्याः संप्राप्तं देवानुग्रहमद्भुतम् ।
चिन्तयन्ती पुनर्द्रष्टुं तां नितान्तमियेष सा ॥ २ ॥

2. Thinking about that great blessing of God, which her maternal cousin had received, she very much desired to meet her again.

तस्मिन् काले नासरथां पुरीं शबलवाससा ।
विभूषयितुमायातो वसन्तः प्रियदर्शनः ॥ ३ ॥

3. At that time the spring season, which is pleasing to the eyes, arrived and bedecked the town of Nazareth with many-coloured robes.

नीलपीतारुणैः पुष्पैर्विकीर्णा सा स्थली व्यभात् ।
कस्मैचिदिव दिव्याय शबलास्तरणं स्तृतम् ॥ ४ ॥

4. That part of the country was strewn with blue, yellow and red flowers, and it shone as if a many-coloured carpet had been spread over it to welcome some divine personage.

वासन्तचन्द्रमा राजद्रजतद्रवसेचनात् ।
वृक्षशाखाः सिताश्चक्रे मरियायाश्च मन्दिरम् ॥ ५ ॥

5. The vernal moon washed the branches of the trees as well as the house of Mary with brilliant liquid silver.

खर्जूरोदुम्बरादीनि फलानि मरिया तदा ।
आतपे प्रसृतान्यस्मादूर्ध्वगेहात्समग्रहीत् ॥ ६ ॥

6, Mary was then collecting from the terrace the dates and figs which had been exposed to the sun for drying.

तस्मिन्नेव क्षणे चन्द्रशालायामुत्थिता सती ।
साऽपश्यन्नरमात्मानं वीक्षमाणं पथि स्थितम् ॥ ७ ॥

7. Then as she (after collecting the fruits) stood up on the terrace, she noticed a man standing on the path and looking at her.

कतरश्चन्द्रमाः साक्षात् कतरत् कन्यकामुखम् ।
इत्यसौ पुरुषस्तस्थौ विकल्पेनोर्ध्वलोचनः ॥ ८ ॥

8. Doubting in his mind which is the real moon and which the face of the maiden, the man stood looking upwards.

अभिजज्ञौ हि सा ज्योत्स्नादीपितं श्मश्रुलं मुखम् ।
प्रेष्ठरूपावबोधे स्त्रीदृष्टिं सूक्ष्मां विदुर्बुधाः ॥ ९ ॥

9. Immediately she recognised the moonlit bearded face. Wise men say that the eyes of women are sharp to recognise the forms of their dearest ones.

पित्रोस्तत्राग्र्यशालायां कुर्वतोः स्वैरभाषणम् ।
सा शुद्धरागपाशेन कृष्टेवाभिजगाम तम् ॥ १० ॥

10. When the parents were engaged in confidential conversation, in the front hall, she went to meet her man, drawn, as it were, by the cord of pure love.

समालापस्तयोरासीदिन्दौ पश्यति सस्मितम् ।
दृढीकृत्योभयप्रीतिं तौ व्ययुङ्क्तां धृतव्रतौ ॥ ११ ॥

11. As the moon stood smiling on them they talked together strengthening their mutual love, and then parted, both having taken the vow (of virginity).

ततः परं यत्संभूतं तन्न केवलमेतयोः ।
जीवितं किं तु लोकस्य चरितं च व्यवर्त्तयत् ॥ १२ ॥

12. What happened shortly after, revolutionised not only the lives of this couple, but also the history of the world.

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11. The vow—Vide notes on st. 26

12. When Jesus appeared He struck history with such impact that He split it in two, dividing it into two periods: one before His coming, the other after it. (Fulton Sheen)

शीतवातार्दिता गेहं प्रविष्टा सा कुमारिका ।
अपश्यदारात्सोपानात् स्थितं तैजसविग्रहम् ॥ १३ ॥

13. Finding the breeze too cold, the girl entered the house, and lo! there stood a resplendent figure close to the staircase.

प्रोज्ज्वलद्राजतज्योतिर्मण्डलान्तरवस्थितम् ।
परिवेषयुतोत्फुल्लसुधांशुमिव भासुरम् ॥ १४ ॥

14. (She saw a figure) standing in the midst of a circle of brilliant silvery light, and it shone like the full moon encircled by its halo.

आकुञ्चितच्छदद्वन्द्वमस्पृष्टवसुधातलम् ।
अमरो वा नरो वेति वितर्क्यं दिव्यपूरुषम् ॥ १५ ॥

15. (She saw a figure), a male, with wings folded, and standing with feet not touching the ground; seeing him one would doubt whether he was a man or a supernatural being.

प्रदीप्तमपि तेजोभिः कृपापूरप्रवर्षणैः ।
प्रेक्षकेष्वात्मविस्रम्भं कुर्वाणं कम्रलोचनम् ॥ १६ ॥
(कलापकम्)

16. (She saw a figure) whose beautiful eyes, though blazing with brilliance, put the on-lookers at their ease through the streams of mercy that flowed from them.

13—17. It was in the interval between the espousals and the celebration of

दृष्ट्वातिमानुषं तं सा देवमर्कमिवागतम् ।
बालिका विह्वलाऽभूत्स पुरुषः कृपयाऽवदत् ॥ १७ ॥

17. Seeing that supernatural being, resembling the sun-god, the girl became frightened. Then that male figure kindly addressed her thus:

"मङ्गलं मरिये! तुभ्यं
देवानुग्रहपूरिते! ।
त्वया सह महेशोऽस्ति
धन्या त्वं वनितास्वसि" ॥ १८ ॥

18. "HAIL MARY, FULL OF DIVINE GRACE, THE LORD IS WITH YOU. BLESSED ARE YOU AMONG WOMEN".

अनुकम्पामयः शान्तगम्भीरमधुरः स्वरः ।
न श्रुतस्तादृशः पूर्वं तया भुवि कदाचन ॥ १९ ॥

19. Such a voice, so sympathetic, serene, deep and sweet, she had never heard before.

अथाप्याकर्ण्य तां वाचमाशंसायुजमद्भुताम् ।
शङ्किता साऽभवत् कन्या पुरुषः पुनरब्रवीत् ॥ २० ॥

20. However, hearing those strange words of express greeting she was greatly perturbed. The male figure continued:

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the marriage that the event described in such divinely simple terms by St. Luke took place. (F. Prat)

"अलं भयेन मरिये ! त्वयि प्रीतो महेश्वरः ।
पवित्रादात्मनस्तस्मादन्तर्वत्नी भविष्यसि ॥ २१ ॥

21. "Fear not, Mary, for you have found favour with God. Behold, you will become pregnant by the Holy spirit.

प्रसोष्यसे सुतं बाले! नाम्ना येशुं कुरुष्व तम् ।
जानीहि त्वं महात्माऽसौ भविष्यत्यमलोद्भवे ! ॥ २२ ॥

22. O maiden of unblemished birth, you will give birth to a son, whom you must call by the name Jesus. Know that He is destined to become great.

परात्परस्यात्मभवं कीर्त्तयिष्यन्ति तं बुधाः ।
तत्पितुर्दाविदस्यासौ लप्स्यते च नृपासनम् ॥ २३ ॥

23. The wise will call Him the Son of the Most High. He will further inherit the throne of His father David.

याकोबस्य कुले सोऽयं राजा भवति सर्वदा ।
न जातु तस्य राज्यस्य ध्वंसः कन्ये ! भविष्यति " ॥ २४ ॥

24. He will be king over the family of Jacob for ever. And His kingdom, O maiden, shall never perish".

अधोमुखी सती साऽर्धमीलिताक्षी निशम्य तत् ।
कन्यासहजया भीत्या मन्दं वचनमब्रवीत् ॥ २५ ॥

25. The chaste girl, who was listening to him with her head bowed, and eyes half closed, spoke to him in a low voice, and with a timidity natural to virgins.

"न जाने पुरुषं कंचित् कथं तत्संभविष्यति" ।
दूतोऽब्रवीत्–"पवित्रात्मा त्वामधिष्ठास्यति स्वयम् ॥ २६ ॥

26. "How can this be, since I know not man?" The angel replied: "The Holy Spirit will Himself hover over you.

परात्परस्य सा शक्तिश्छायां दद्यात्तवोपरि ।
तव गर्भफलं देवसूनुरित्यभिधास्यते ॥ २७ ॥

27. The power of the Supreme Being will overshadow you. And the fruit of your womb will be called the Son of God.

वृद्धा यिलीसबेथा ते बन्धुर्जाता च गर्भिणी ।
षष्ठे मासे स्थिता साऽद्य; नास्त्यशक्यं परात्मनः" ॥ २८ ॥

28. Elizabeth, that old lady, who is your kinswoman, has also become pregnant. This is the sixth month for her. With God nothing is impossible".

श्रुत्वैतन्नयने किंचिदुन्नमय्य जगाद सा ।
"दासीयमीश्वरस्यैवं भूयादुक्तं त्वया मयि" ॥ २९ ॥

29. Hearing this she said, raising her eyes a little: "I am the handmaid of the Lord. Let it be done to me according to your word".

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26. Mary's answer to the angel "I know not man" evidently excludes all marital relations for the future as well as the past. And so we must suppose that there was an express or tacit understanding between the spouses before the contract, by which Joseph pledged himself to be the faithful guardian of Mary's virginity. (Prat)

मायथेव क्षणाद्देवदूतः सोऽदर्शनं गतः ।
मायाविमोहितेवाभूत् कन्या चिन्ताभराकुला ॥ ३० ॥

30. As if by magic, the angel instantly disappeared; and the maiden became absorbed in thought, as if bewildered by illusion.

स्वप्नो वा किं नु माया वा समभूदधुनाऽखिलम् ।
यद्रात्रौ भीतिदं किंस्विद्दिवा स्यात् कौतुकाय तत् ॥ ३१ ॥

31. 'Is it all a dream, or an illusion that has taken place ? What is frightful by night may perhaps be amusing by day.

क्वेयं तपस्विनी बाला दीननासरथोषिता ।
चराचरस्य सर्वस्य विधाता क्व जगत्पतिः ॥ ३२ ॥

32. Where is this simple village girl, living in this little Nazareth? And where is the Lord of the world, the Creator of all things, animate and inanimate ?

सृष्टा स्रष्टुर्जनित्री स्यादिति सत्यं भवेद्यदि ।
तर्हि कार्याद्भवेल्लोके कारणं नात्र संशयः ॥ ३३ ॥

33. If it is to be true that a creature will become the mother of the Creator, then there is no doubt that cause will proceed from effect.

तथाप्यहं सदा कुर्यामीश्वरेच्छानुवर्त्तनम् ।
यन्न शक्यं निराकर्तुं नोपपन्नं च देहिनाम्' ॥ ३४ ॥

34. I, however, shall always be obedient to the will of God, to reject which is neither possible nor proper for human beings',

इत्येवं चिन्तयन्ती सा स्वशय्याभवनं ययौ ।
शयनीयगता जोषं विललाप जजाप च ॥ ३५ ॥

35. Thus thinking she retired to her bed room; and after getting into bed, she silently wept and prayed.

आख्यातुमात्मवृत्तान्तं मातरं न शशाक सा ।
'बालायाः स्वप्न इत्येवं किं नु वा सोऽवधीर्यते ॥ ३६ ॥

36. She was not bold enough to disclose her experience to her mother. 'Will not the story be rejected as the wild dream of a young maiden?

प्रकाशयेयं वृत्तान्तमेतं प्रियतमाय किम् ?
पराभिमृष्टां मत्वा मां मानी किं वा परित्यजेत् ' ॥३७॥

37. How again could my own beloved be informed of this secret? May not that proud man abandon me thinking that I have been violated by others ?'

चिन्तावीचिभिराहता निशि चिरं कर्त्तव्यमूढा स्थिता
पश्चान्निश्चिनुते स्म वक्तुमखिलं मातृष्वसेयीं प्रति ।

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37. The Blessed Virgin had decided that she was not to tell him the angel's message; either she kept it to herself out of instinctive reserve and virginal modesty, or, what is more likely she felt that she was not free to divulge the divine secret entrusted to her alone, until heaven should dispose otherwise. (Prat)

या वृद्धाऽपि महेशदूतवचनाज्जाता सगर्भाऽत्मवद्;
दुःखं स्निग्धजने विभक्तमखिलं सह्यं भवेत्प्रायशः ॥३८॥

38. Lashed by the waves of anxious thought she sat for a long time at night, not knowing what to do. Later she decided to disclose everything frankly to her maternal cousin, who, though an old woman, had also conceived like herself, according to the word of the messenger of God; for sorrow, when divided among friends, generally becomes bearable.

इति क्रिस्तुभागवतमहाकाव्ये मङ्गलविज्ञापनं नाम

चतुर्थः सर्गः

पञ्चमः सर्गः

बन्धुगृहाभिगमनम्

CANTO V

The Visitation

महेशदूतागमनोत्तरं सा बभार गात्रे हृदये च कन्या ।
विकारमन्यादृशकान्तियुक्तं यथाग्निसंशोधितजातरूपम् ॥ १ ॥

1. Since the arrival of the messenger of God, that maiden underwent a physical and mental change which added to her an extraordinary brilliance like that of gold purified in the fire.

जगाम सा पादचरी तदानीमाकृष्यमाणेव विधेर्बलेन ।
मार्गेण शैलान्तरगेण शीघ्रं; विघ्नैर्न लक्ष्याद्विचलन्ति धीराः ॥२॥

2. Then she went quickly on foot through the mountainous paths, as if drawn by the power of Providence. Brave persons are not deterred from their goals by obstacles.

समीरणोच्चालितमञ्जरीभिर्मनोहरीं मञ्जुलतालवृन्तैः ।
छायातरुच्छत्रगणैर्वनान्ताः सिषेविरे तां द्विजगीतकैश्च ॥ ३ ॥

3. The forests attended on that charming maiden

with beautiful chowries in the form of clusters of flowers tossed by wind, with rows of umbrellas in the form of shady trees and with the songs of birds.

तस्यां गतायामथ नातिदूरं पश्चात्समेत्याध्वनि सार्थसङ्घः ।
तस्यै ददौ गर्दभमेव वाहं ह्यरक्षितं रक्षति दैवमेव ॥ ४ ॥

4. She had not gone far when a caravan, coming from behind, joined her on the way. They supplied her an ass to ride on. There is always God to protect the unprotected.

अतीत्य शैलप्रचुरान् प्रदेशान् लक्ष्यं गता सा पथि सार्थयोगात् ।
संतीर्य संसारमतन्द्रयोगात् साधुर्यथा ब्रह्मपदं प्रयाति ॥ ५ ॥

5. Passing through hilly regions she reached her destination, with the help of the caravan on the way, even as a Sadhu (saint) crosses the Samsara (earthly existence) by the aid of constant Yoga (meditation) and reaches the abode of Brahman.

'अयिंकरीमा'ख्यदरिद्रदेशं दिने तृतीये मरिया प्रपेदे ।
यत्रोषिता सा स्थविरा स्वबन्धुर्यिलीसबेथा सहितात्मभर्त्रा ॥ ६ ॥

6. On the third day Mary reached a village inhabited by poor people, called 'Ain Karim'. There lived her old kinswoman, Elizabeth, and her husband.

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6. Ain Karim—St. Luke tells us that Mary, upon hearing from the angel that Elizabeth had conceived, "went with haste into the hill country, to

निजालयालिन्दतलोपविष्टामनूनषाण्मासिकगर्भभाराम् ।
जपानुवादस्फुरिताधरां तां शुचिव्रतां सा स्थविरां ददर्श ॥ ७ ॥

7. She saw the pious old woman, who was at least six months pregnant, seated on the veranda of her house, her lips moving with the recitation of prayers.

तया विदूरादभिवादिता सा वृद्धा पवित्रात्मनिविष्टचित्ता ।
मुदाकरोत्प्रत्यभिवादनं यत्'सुमङ्गलं ते वनितासु धन्ये !' ॥ ८ ॥

8. The old woman, greeted by Mary from a distance, became filled with the Holy Spirit, and with joy she thus greeted her in return: "Hail to you, blessed among women!"

तया विनोदार्थमपुत्रया तद्-
गृहे शुकः पञ्जरसीम्नि गुप्तः ।
'सुमङ्गलं मङ्गल'मित्यभीक्ष्णं
कलस्वरेणान्वयदत्तदाशीः ॥ ९ ॥

9. A parrot that childless woman had kept in a cage in her home for her amusement then repeatedly uttered the words 'Hail, hail' in his sweet note.

"धन्यं च ते गर्भफलं यतस्त्वन्मङ्गल्यवादश्रवणे शिशुर्मे ।
मुदा ह्यनर्त्तीज्जठरे मदीये जानन्निव स्वेश्वरमातृशब्दम् ॥ १० ॥

10. "Blessed also is the fruit of your womb; for my

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a town of Juda. And she entered the house of Zachary and saluted Elizabeth". (I: 39, 40). This hill country, as the Jews called it, meant the section around Jerusalem. "The town of Judah," according to ancient tradition, is the present village of "Ain Karim" (Fountain of the vineyard), pleasantly situated on the slopes of the valley of Sorek, about 5 miles west of Jerusalem. (Weiser)

child, as he heard your greeting, danced with joy in my womb, as if he recognised the voice of his Lord's mother.

कथं नु सौभाग्यमिदं मयाप्तं यदागता त्वं जननी प्रभोर्मे ।
प्रत्येति या चात्मनि देववाक्यं सार्थं भवेदित्यपि साऽतिधन्या"॥११॥

11. How great is the happiness I have attained ! The mother of my Lord has visited me ! Blessed indeed is she who believed that the words of the Lord would be fulfilled in her".

महेशदूतोक्तिसमानवाणीं निशम्य तस्या मरिया तदानीम् ।
सविस्मयं तां परिरभ्य वृद्धां स्थिता तयालिङ्गनबद्धगात्री ॥ १२ ॥

12. Hearing these words, which sounded so similar to those of the messenger of God, Mary felt amazed, and she embraced the old woman, who returned a long embrace.

अनन्तरं दैवनिविष्टभावा सा कन्यका कीर्तनमालालाप ।
जनैः सहस्राधिकवत्सरान् यत् प्रगीयते भक्तिविनम्रशीर्षैः ॥ १३ ॥

13. Then the maiden, whose soul became divinely inspired, began to sing a hymn, which was destined to be sung by devout people for a thousand years and more.

" प्राणाः समस्ता मम कीर्तयन्ति
सदा विधातुर्महिमानमेव ।
सच्चिन्मयेऽसौ रमतेऽन्तरात्मा
सद्रक्षके भूरिदयाम्बुराशौ ॥ १४ ॥

14. "My whole self sings the praise of the Lord, and

14—19. Mary's response to the salutation of Elizabeth is called the

my inner soul rejoices in God, my saviour, the Sea of boundless mercy.

यतः स्वदास्यां मयि विश्वनाथः
कटाक्षपातं स भृशं चकार ।
इतः परं पश्य मनुष्यवंश्या
वक्ष्यन्ति धन्येति तपस्विनीं माम् ॥ १५ ॥

15. For He, the Lord of the world, has poured on me, His handmaid, His blessings in abundance. Behold, hereafter generations will call me, who am a humble woman, 'blessed'.

मदर्थमेवाद्य हि सर्वशक्तः
कर्माणि नूनं कृतवान् महान्ति ।
स्मृतं पवित्रं हृदि तस्य नाम,
तस्मात्तु ये बिभ्यति तेऽतिधन्याः ॥ १६ ॥

16. The Almighty has indeed done great things for me. His name is remembered holy in my heart; and blessed are those who fear Him.

प्रदर्शितस्तेन भुजप्रतापः
समुद्धतान्यः कृतवान् विकीर्णान् ।
अपातयद्भूमिपतीन् बलिष्ठा-
नधःस्थितान् स्थापयति स्म चोच्चैः ॥ १७ ॥

17. "He has shown the might of His arm. The

"Magnificat," a song of joy celebrating what God has done for her. She looked back over history, back to Abraham; she saw the activity of God preparing for this moment from generation to generation; she looked also into an indefinite future when all peoples and all generations

proud He has scattered, and put down mighty kings, and raised high those of low state.

स पूरितार्थान् कृतवान् क्षुधार्त्तान्
धनेश्वरान् शून्यकरानकार्षीत् ।
स्वदासमिस्रायलमात्तराग-
मन्वग्रहीदार्षदि भक्तबन्धुः ॥ १८ ॥

18. He has filled the hungry with good things; and the rich he has sent away empty-handed. With loving care He, the friend of His devotees, has stood by His servant Israel in times of adversity.

अब्राहमादीन् प्रपितामहान् नः
प्रत्यक्षमाभाषितवान् कृपालुः ।
तत्स्मारकार्थं तदनन्तरान-
प्येवं स्ववाचा कृतवान् कृतार्थान्" ॥ १९ ॥

19. To our forefathers, Abraham and others, He, in His mercy, has spoken in person. In order that it may be remembered, He made their successors also happy by speaking to them personally."

इत्थं महेशस्य महत्त्वगीतं प्रगाय भक्त्या विरराम कन्या ।
संलेपतुस्ते पुनरात्मनोस्तं महाद्भुतं दैवकृतं निरूप्य ॥ २० ॥

20. Having thus sung with devotion the 'Magnificat'

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would call her "Blessed". Her poem ends by acclaiming the revolution her Son will inaugurate with the unseating of the mighty and the exaltation of the humble. (Fulton Sheen)

18. Israel—"And God said to him: 'No longer shall your name be called Jacob; but Israel shall be your name.' (Genesis: 35, 10)

the maiden stopped. Then both of them discussed the miracle wrought in them by God.

सा चिन्तयामास मुहुः स्वभर्तुः संभाव्यमाधिं निजविप्रयोगात् ।
प्राणाधिकप्रेमवतोर्वियोगः क्षेमद्रुमूलस्य कुठार एव ॥ २१ ॥

21. Again and again she thought of her lord's suffering caused by her separation. The separation of a couple who love each other more than their lives is really an axe laid at the root of the tree of happiness.

पतिं समाश्वासयितुं जवेन सा प्राहिणोद् दूतमुखेन लेखम् ।
प्रत्यागमिष्याम्यचिरेण गेहं ततो वदिष्यामि समस्तमेवम् ॥ २२ ॥

22. In order to console her husband she soon sent this letter to him through a messenger: "I shall return home without delay. Then I shall tell you everything."

मासत्रयं तत्र निनाय तन्वी निजाग्रजासेवनमाचरन्ती ।
ततः प्रतस्थे स्वगृहं रहस्यं स्फुटीचिकीर्षुः स्वजनस्य सर्वम् ॥ २३ ॥

23. She remained there for three months attending on her elderly sister. Then she returned home, eager to disclose all her secrets to her people.

दिनेषु पूर्णेषु सखर्यपत्नी प्रासूत पुत्रं नवपल्लवाभम् ।
विडंबयन्तं प्रभयाऽरुणाख्यं दिवाकराग्रेसरमुग्रवीर्यम् ॥ २४ ॥

24. In the fulness of time the wife of Zacharias gave

24. ARUNA—The Dawn personified as the charioteer of the sun. He is supposed to be red in colour as the Baptist was, and is the forerunner of the sun, as John was the forerunner of Christ,

birth to a son, who had the colour of tender leaves. By his lustre he imitated Aruna of intense energy, the herald of the sun.

आरक्तवर्णं ज्वलदुग्रनेत्रं क्रन्दन्तमुच्चैर्दृढदीर्घकायम् ।
दृष्ट्वा शिशुं तं निकटस्थवृद्धा महान् भविष्यत्ययमित्यवोचन् ॥ २५ ॥

25. Seeing the child, who had a ruddy complexion, bright and fierce eyes, loud cry and hardy and lengthy body, elderly men standing by proclaimed that he is destined to become a great man.

दिनेऽष्टमे छेदनकर्मकाले पिता शिशोर्नाम लिलेख पत्रे ।
तद्बान्धवा योहननाम, देवदूतोक्तमाश्चर्यभराद्दपश्यन् ॥ २६ ॥

26. On the eighth day, during the circumcision ceremony, the father wrote the name of the child on the parchment. His relatives saw therein with astonishment 'John', the name assigned by the messenger of God.

तस्मिन् क्षणे भाषणपूर्णशक्तिं पुनश्च लब्ध्वा वदितुं प्रवृत्तम् ।
देवप्रियं भक्तपुरोहितं तं भयाद्भुताभ्यां ददृशुर्जनास्ते ॥ २७ ॥

27. At that very moment that devout priest comple-

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25. "As the angel had predicted, it was a man-child, more than 10 pounds in his birth weight, screaming of voice at the age of one minute he was, and red and wild-eyed and with a look of outrage at the behaviour of the world on his broad and wrinkled little face". (Oursler)

26. Circumcision was the symbol of the covenant between God and Abraham and his seed, and took place on the eighth day after birth. (Vide Genesis 17:9-11)

The practice of circumcision is not peculiar to the Hebrews. It existed in Arabia before Mohammed, and in Egypt before Abraham. (Prat)

tely regained the power of speech and began to talk. All the people stared with awe at this man so greatly favoured by God.

अथ क्रमाद्वृद्धिमवाप काये शिशुर्बलीयांश्च निजात्मनाऽभूत् ।
वनेषु सोऽवर्त्तत निर्जनेषु स्वदौत्यकालं समुदीक्षमाणः ॥ २८ ॥

28. Then, as time passed by, the child grew in body and became strong in spirit too. He lived alone in the uninhabited jungles, awaiting the time appointed for his mission.

प्रत्यागता सा मरिया स्वगेहं तां शिल्पशालां सहसा समेत्य ।
तमाह चोत्कण्ठित'मात्मनाथ! ममास्ति किंचिद्वदितुं रहस्यम्'॥२९॥

29. Mary, after returning home, went immediately to the carpenter's shop, and told the anxious bridegroom: "My lord ! I have something secret to tell you."

प्रियापुनर्दर्शनसुप्रसन्नं रहस्यशब्दश्रवणे विवर्णम् ।
मुखं प्रियस्यानुचकार नीलवलाहकाच्छादितमर्कबिम्बम् ॥ ३० ॥

30. The face of the husband, which was brightened up on seeing his beloved again, turned pale on hearing the word 'secret'. Thus it resembled the sun hidden by dark clouds.

दूतस्य तन्मङ्गलवादवृत्तादारभ्य गेहागमनान्तमद्धा ।
जगाद कन्या चरितं स्वकीयं गर्भं पवित्रात्मकृतं च तस्याम् ॥३१॥

31. The maiden narrated her story, beginning with the annunciation of the angel and ending with her return home. She also spoke about her conception through the Holy Spirit.

सगौरवं दूरनिविष्टदृष्टिस्तदा स शुश्राव चरित्रमस्याः ।
कृच्छ्रेण तं सान्त्वयितुं प्रियं सा कृतश्रमा सोऽप्यकरोद्विचिन्ताम् ॥३२॥

32. He sat looking into the distance, and heard her story with a grave countenance. The wife tried hard to console him, but he remained wrapped in thought.

तस्यां गतायां व्यमृशत्स शिल्पी 'न वेद्यमस्याश्चरितं निगूढम् ।
असंशयं देवनिवेशितेयं; कथं नु दूतेन निराकृतोऽहम् ?' ॥ ३३ ॥

33. When she had gone, the carpenter thought: 'Her conduct is incomprehensible. Certainly she is possessed by the divine. But why was I ignored by the messenger of God?'

सतीं पवित्रात्मनिविष्टगर्भां निन्दास्पदं कर्त्तुमनिच्छुरेताम् ।
गुप्तं परित्यक्तुमियेष मानी विदेहपुत्रीमिव रामचन्द्रः ॥ ३४ ॥

34. Not wishing to subject that chaste lady, who had conceived of the Holy Spirit, to public reproach, the proud man decided to abandon her in secret, just as Rama did the daughter of the king of Videha (Sita).

तस्यां निशायां विविधैर्विचारैर्निद्रां गते शिल्पिनि देवदूतः ।
स गाब्रियेलः स्वयमाविरासीत्स्वप्ने पुनः सान्त्वयितुं तमाह ॥३५॥

35. That night, when the carpenter, oppressed with

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34. VIDEHAPUTRI...The reference is to Sita, daughter of the king of Videha, and wife of Rama, the hero of the Ramayana. After her rescue from Lanka Rama, though convinced of her chastity, had to abandon her secretly when far advanced in pregnancy, because the people continued to suspect her fidelity.

conflicting thoughts, went to bed, the angel Gabriel appeared to him in a dream, and to console him said:

"मा भद्र भो दाविदपुत्र ! भैषीः परिग्रहात्त्वं मरियाकुमार्याः ।
अवेहि तद्गर्भफलं न मर्त्यजातं, पवित्रात्मकृतं तु दिव्यम् ॥३६॥

36. "Good Sir, son of David, do not be afraid to receive the girl Mary as your wife. Know that the fruit of her womb is not of man, but of the Holy Spirit, and is divine.

प्रसोष्यते पुत्रमियं कुमारी कुरुष्व भो येशुमसुं च नाम्ना ।
यतो जनान् पापभरात्स्वकीयान् स तारयिष्यत्यखिलेशसूनुः" ॥३७॥

37. "This maiden will bring forth a son, and you must call his name 'Jesus'; for He is the Son of God, and will release His people from the burden of sin."

निद्रोत्थितः सुमतिरीश्वरदूतवाक्यात्
पर्यग्रहीद्भुवनभूतिदमावहन्तीम् ।
वाणीं [illegible]गर्भेतनयामधिकृत्य दैवी-
माकर्ण्य तामिव मुनिप्रवरः स कण्वः ॥ ३८ ॥

38. That noble-minded man, rising from his sleep, accepted, on the testimony of the messenger of God, her who bore within herself the giver of happiness to the world, even as the noble sage Kanva who, after hearing a celestial voice, accepted his pregnant daughter without hesitation.

इति क्रिस्तुभागवतमहाकाव्ये बन्धुगृहाभिगमनं नाम
पञ्चमः सर्गः

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38. When the sage Kanva, foster-father of Sakuntala, was entering the sanctuary of the consecrated fire, he heard a celestial voice concerning her pregnancy : "O Brahmin, know that your daughter bears, as does Sami the fire, the seed imparted by Dushyanta for the welfare of the world." Then he entered in, and embraced and blessed Sakuntala..

षष्ठः सर्गः

जन्मदेशगमनम्

CANTO VI

A Journey to Bethlehem

पाणिग्रहस्तयोर्यूनोर्निर्वृत्तोऽभूद्वधूगृहे ।
यथोक्तविधिना नृत्तगीतवाद्योत्सवैर्विना ॥ १ ॥

1. The marriage of the young couple took place at the bride's home according to the rites, but without dance or song or the play of musical instruments or festivities.

प्रणम्य पितरौ ताभ्यां वरान् जगृहतुश्च तौ ।
पूज्यपूजा हि सर्वेषां श्रेयोमूलं शुभैषिणाम् ॥ २ ॥

2. They worshipped the parents and received their blessings. For, honouring the elders is the source of prosperity to all.

प्रेयसीहस्तमालम्ब्य तक्षा शिल्पगृहं ययौ ।
अमन्यत यतिः स्वेन नीयमानाममानुषीम् ॥ ३ ॥

3. Holding his beloved's hand the carpenter proceeded to his house. The sage believed that she, whom he was leading, was an extraordinary lady.

यदैक्यमभवद्यूनोस्तयोः शारीरिकं न तत् ।
आत्मनोत्मानमाश्लिष्य भेजतुस्तावुभौ सुखम् ॥ ४ ॥

4. The union of these youths was not physical. Their souls embraced each other, and both of them enjoyed bliss.

प्रचचार तदा तत्र शासनं चक्रवर्त्तिनः ।
'अगस्तकेसरा'ख्यस्य रोम्यसाम्राज्यशासितुः ॥ ५ ॥

5. In those days there was promulgated in the country an order of Augustus Caesar, the emperor of Rome.

यत्साम्राज्ये जनैः सर्वैः स्वीयनाम्नां विधिक्रमात् ।
लेख्यारोपो विधातव्यः स्वेषु गोत्रस्थभूमिषु ॥ ६ ॥

6. By which all the people in the empire had to get their names enrolled according to the regulation, in the place of their origin.

5, 6. Caesar Augustus, emperor of Rome, issued an order for a census of the world, by which every Roman subject had to be enrolled in the town of his family origin (Fulton Sheen)

This general taking of statistics was to include a valuation of all the resources of the provinces, and a reapportionment of the tax-list··· The result was inscribed by the hand of Augustus himself, in a book called by Suetonius "Statistics of the Empire." "It was" says Tacitus "a pictorial reflection of the imperial acquisitions. Herein one might see how many of the citizens and of the allies were under arms, the number of fleets, kingdoms, provinces, the revenues from tribute and toll gatherers, an estimate of necessary expenditures as well as of perquisites." (Fouard)

6. A recently discovered papyrus roll has furnished us with most exact information concerning the manner in which such a registration of persons and property was carried out in the Roman provinces. Persons were registered by houses, that is to say, by families and clans, and for that purpose everyone was ordered to go and be enrolled in the place of his family's origin. (Lagrange)

अनेन 'बेथलेहेमं' गन्तव्यं शिल्पिना पुरम् ।
यत्र दाविदराजस्य गोत्रास्थानमपूर्वतः ॥ ७ ॥

7. Accordingly the carpenter had to go to the town of Bethlehem, which was, in olden days, the seat of the family of king David.

कठोरगर्भया तेन प्रस्थातव्यं स्वभार्यया ।
गर्भिणी स्थविरा वेति नाज्ञासीद्रोम्यशासनम् ॥ ८ ॥

8. He had to move with his wife, who was far advanced in pregnancy. The Roman command did not care whether one was pregnant or aged.

पितरौ नामलेखार्थं सह ताभ्यामगच्छताम् ।
स्त्रियौ गर्दभवाहेन पद्भ्यां च पुरुषौ तथा ॥ ९ ॥

9. Their parents also went with them to get their names enrolled; the women on ass's back, and the men on foot.

अन्ये नासरथीयाश्च त्यक्त्वा गेहान्यनेकशः ।
शासनाद्रोम्यसम्राजः प्रययुस्ताननु क्रमात् ॥ १० ॥

10. Many other Nazarites soon followed them, leaving their homes, in obedience to the command of the Roman emperor.

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7. Joseph, an obscure descendant of the great king David, was obliged, on that very account, to register in Bethlehem, the city of David, which was about 75 miles from Nazareth, and 5 miles on the other side of Jerusalem. (Fulton Sheen)

"मोसमः पूर्वकोऽस्माकं संख्यामगणयत्पुरा ।
किमर्थं पुन"रित्येवं प्रलेपुः प्राकृता जनाः ॥ ११ ॥

11. "Our ancestor Moses counted our numbers long ago. Why then this counting again ?" Thus complained the common people.

गर्दभाग्रग्रहग्राही तां प्रहर्षयितुं प्रियाम् ।
युवाऽन्यजनसङ्घेभ्यः पृथग्भूतश्चचार सः ॥ १२ ॥

12. That young man, holding the reins of the ass, walked a little away from the other groups, in order to cheer up his beloved.

व्याजह्रतुर्मिथो जायावरौ दूतागमं प्रति ।
तस्या गर्भस्थितं चैवं वेदोक्तं रक्षकं प्रति ॥ १३ ॥

13. The husband and wife talked about the coming of the angel, and likewise, about the holy child in the womb, the promised Saviour.

गोधूमनिविडक्षेत्रं सस्यसंकुलवाटकम् ।
एकैकं मार्गपार्श्वस्थं पश्यन्तौ तौ प्रचेलतुः ॥ १४ ॥

14. Both of them went forward, looking at the wheat fields and vegetable gardens that spread on either side of the path.

क्रमेण गालिलीयाद्रेरारात्प्राप्नवतोस्तयोः ।
सोऽवदद्"मरिये, पश्य 'षीलो' नाम्नीं स्थलीं पुरः ॥ १५ ॥

15. As they approached the hills of Galilee he said: "Mary, look ! There is the famous Shiloh in front of you.

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15. Shiloh—The Shiloh of the Bible is the present village of Seilum, In Shiloh stood the "House of the Lord" with the ark of the Covenant

यत्र सा शामुवेलस्य माता हन्नाभिधा पुरा ।
पुत्रार्थं भजनं चक्रे सिद्धिं चालभत द्रुतम्" ॥ १६ ॥

16. Where once Hanna, the mother of Samuel, offered prayers for obtaining a son, and soon had her desire fulfilled."

किंचिद्दूरं गतोऽवादीद् "गिल्गला'ह्वयभूरियम् ।
शशास पूर्विकान् यत्र शामुवेलः स नीतिमान्" ॥ १७ ॥

17. Proceeding a little further, he said: "This is the place called Gilgal, from where Samuel, the Judge, ruled over our ancestors,"

क्रमाद्घटमार्गं तं ख्यातं 'बाष्पतटं' पुरा ।
विलङ्घ्य ययतुः स्निग्धैरन्यैरनुगतावुभौ ॥ १८ ॥

18. Gradually both of them safely crossed the well-

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during the times of the judges.(Jos 18-1). Here also took place the events narrated in the first book of Samuel : Hanna's prayer (1-10), Samuel's service in the sanctuary (1 : 24-28), the sacrilege of the sons of Heli (2 : 12 - 25) and the vision of the boy Samuel. Shiloh seems to have been destroyed by the Philistines after their great victory over Saul. Today it is a mass of shapeless ruins. (The Holy Land)

16. "Hanna prayed to the Lord, vowed a vow and said : 'O Lord of Hosts, if thou wilt indeed look on the affliction of thy maid servant, and remember me, and wilt give to thy maid-servant a son, then I will give him to the Lord all the day of his life, and no razor shall touch his head'. And in due time Hannah conceived and bore a son and she called his name Samuel, for she said : 'I have asked him of the Lord'' (I Sam. 1 : 1-20

17. Gilgal — This ancient city was a sanctuary town often mentioned in the Bible. Here the Israelites pitched their first camp, after having crossed the Jordan, and erected a monument of twelve large stones (Jos. 4:19-25) "Samuel judged Israel all the days of his life, and went on circuit year by year to Bethel, Gilgal and Mispah, and judged Israel in all these places". (I Sam. 7 : 15 & 16)

18. A tall defile of rocks that was known in legends as the "Valley of tears",

known narrow path called the "Valley of Tears", and went on followed by their friends.

दीर्घयानावसन्नायास्तन्व्याः स्वेदकणोत्करः ।
ममृजे व्यजनेनास्या सेवकेनेव वायुना ॥ १९ ॥

19. The many drops of perspiration on the lady who was fatigued by long journey, was fanned away by Vayu (the wind) as if he were her personal servant.

अपश्यतां तौ 'गिबया'देशं यत्र पुरा बभौ ।
राजधानी 'शवूला'ख्यमदोद्धतमहीपतेः ॥ २० ॥

20. They soon espied the land of Gibeah, where once stood the capital of Saul, that proud and arrogant king.

ततस्तौ 'बेथला'भिख्यं पुण्यदेशमवापतुः ।
याकोबस्याभवद्यत्र निद्रायां दिव्यदर्शनम् ॥ २१ ॥

21. Then they reached the holy place called Bethel, where Jacob once had a holy vision in his dream.

उवाच योसफश्चिन्तावशः "स्थानमिदं प्रिये ! ।
यत्राऽमोसः पुरा लोकरक्षकं समसूचयत्" ॥ २२ ॥

22. Then Joseph thoughtfully said : "Dear, this is the spot from where, long ago, Amos prophesied about the Saviour of the world.

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20 Gibeah of the Old Testament is the modern Tellel - Ful (mound of the bean).

21. Bethel—(House of God) one of the most famous places of Bible history. Here once stood the Cannaanite city of Luz (Judge I : 22 - 23). On a hill to the east of this town, Abraham built an altar to the Lord. In the same location the patriarch Jacob had his dream of the laddar leading to heaven. In memory of this vision, and of the Lord's promise, he changed the name of the town from Luz to Bethel. (Gen. 28 : 19)

प्रायः कुलंकुलोऽप्येष देशवृत्तप्रवीणवत् ।
अवर्णयद्दृश्यमानान् भूविभागान् प्रियामुदे ॥ २३ ॥

23. Though he had seldom strayed from home, he now described to his wife, in order to please her, the different places that they passed through, as if he were an expert in the history of these places.

चतुर्थे वासरे ह्येतावश्रौष्टां जयघोषणम् ।
'बेथलेहेम' इत्युच्चैर्हृष्टपान्थैरुदीरितम् ॥ २४ ॥

24. On the fourth morning they heard the jubilant travellers raise the cry "Bethlehem".

जनवृन्दतरङ्गाणां हर्षनिर्घोषघर्षणैः ।
बभूव राजमार्गस्य पारावारस्य निःस्वनः ॥ २५ ॥

25. Because of the collision of the joyous shouts arising from the waves of the crowds the main street of the town produced the roar of the ocean.

एकत्र नर्त्तनं यूनां क्वचिद्दाविदकीर्त्तनम् ।
विपञ्चीध्वनिरन्यत्र सर्वत्रासीन्महोत्सवः ॥ २६ ॥

26. At one place there was the dance of young men; at another the singing of David's psalms; from a third place came the sound of the harp; and everywhere there was great festivity.

स्थित्वात्र दम्पती वीथ्यां भूभागं तमपश्यताम् ।
यस्मिन्नैक्षत 'बोवासो' 'रूथां' वित्तेश्वरः पुरा ॥ २७ ॥

27. Standing there on the road the couple looked at

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27. Boas was a wealthy man of the family of Elimelech in Bethlehem. He

that part of the country where the wealthy Boas met Ruth in days of yore.

यस्मिन्नोबेदपुत्रेण कल्पितः पटमण्डपः ।
बालकेनाजवृन्दश्च 'दाविदेन' विलोकितः ॥ २८ ॥

28. .....where the son of Obed (Jesse) pitched the tent, and from where the boy David watched his flocks of sheep.

अद्राष्टां तुङ्गशैलांस्तौ गोधूमक्षेत्रसन्ततीः ।
जितवृक्षान् दीर्घवृक्षान् सिन्दूरांस्तानुदुम्बरान् ॥ २९ ॥

29. They saw the high mountains, the vast expanse of wheat fields, the olive trees, the poplars, the oaks and the fig trees.

पिच्छिलान् पारिभद्रांश्च देवदारुमुखान् द्रुमान् ।
चरितस्य यहूदानां ये स्थिता नित्यसाक्षिणः ॥ ३० ॥
(युग्मकम्)

30. .....and the tamarisk, the fir tree, and the pine—the eternal witnesses to the history of the Jews.

दारूणां गुणदोषज्ञस्तक्षकः स यथायथम् ।
सर्वमाख्यातवांस्तस्यै स्वविद्याकृतकौतुकः ॥ ३१ ॥

31. The carpenter, an expert in judging wood, described to her everything realistically, with zeal in his professional skill.

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married Ruth, who, though a foreigner, was received into the nation. Ruth gave birth to Obed, who was the father of Jesse, the father of David.

आसन्नप्रसवां पाण्डुमुखीमध्वश्रमाकुलाम् ।
निरीक्ष्य कान्तां बभ्राम निवासान्वेषणाय सः ॥ ३२ ॥

32. Seeing his wife, whose time for delivery was very close, pale and tired out by journey, he went about in search of a place of shelter.

आगतैरतिसंबाधां प्रतोलीं स कथंचन ।
क्रान्त्वा प्रतिगृहं तत्र चक्रे वासार्थमर्थनाम् ॥ ३३ ॥

33. With difficulty he crossed the over-crowded street, and went from house to house, begging for a shelter.

आगन्तुकबहुत्वात्तौ सर्वैरप्यवधीरितौ ।
न लब्धं जन्मगेहं तु हन्त जन्मप्रदायिनः ॥ ३४ ॥

34. Because of the multitude of guests they were rejected by all. Not even a house to be born in was alas! available to Him, the giver of life to all.

पराङ्मुखांस्तदा पौरान् दयितां चान्तरा भ्रमन् ।
अमन्यत युवात्मानं नारकस्वर्गमध्यगम् ॥ ३५ ॥

35. Moving to and fro between the inhospitable citizens and his beloved, the young man felt himself to be shuttling between hell and heaven.

अन्ततः प्रार्थितः कश्चिद्गृही तां वीक्ष्य गर्भिणीम् ।
स्वगृहाभ्यर्णगोशालां तस्यै सकरुणं ददौ ॥ ३६ ॥

36. At last,one house holder, to whom he had

36. The gospel mentions the manger (Luke : 2. 7-16) as the birth place of

appealed, observing the pregnant lady, kindly offered her a stable, close to his house.

प्रसूतिकालमासन्नं बुद्ध्वा शुष्कतृणोपरि ।
तामन्ना शाययित्वाऽथ पुरुषौ तौ व्यसर्जयत् ॥ ३७ ॥

37. Finding that the moment of delivery was at hand, Anna laid her on a bed of straw, and dismissed the two men.

अनुभववृद्धा साऽन्ना स्वयं नियुक्ताऽभवद्भिषग्वर्या ।
निद्राहीना गावः सन्नद्धा इव च सूतिकर्मिण्यः ॥ ३८ ॥

38. Anna, who was old and experienced, became the self-appointed physician, while the sleepless cows seemed to become voluntary mid-wives.

उपगोशालं मातुः पयः पिबन्तं मनोज्ञमजशावम् ।
नवजातं नेत्राभ्यामपिबत्सा भूतवत्सला मरिया ॥ ३९ ॥

39. Mary, who was full of love towards animals, drank in with her eyes, a charming new-born lamb, sucking milk from its mother, near the stable.

दिनमनु निजगेहे मेषगोवृन्दकैः सा
ह्यभिमतजनकाभ्यामोधिता ग्रामकन्या ।

Jesus. As early as 160 A. D. St. Justin the martyr expressly mentions the fact that Jesus was born in a cave. He says; "Joseph lodged in a certain cave very close to the village, and then, while they were yet there, Mary gave birth to the Chirst and placed him in a manger."

अलभत परितृप्तिं गोष्ठवासे, विपत्तौ
भवति परिचितानां सङ्गमः सान्त्वनाय ॥ ४० ॥

40. That village girl, who had been brought up in her house by her loving parents, in the company of cows and sheep, was quite happy with her stay in the stable. The presence of familiar objects affords consolation in adversity,

इति क्रिस्तुभागवतमहाकाव्ये जन्मदेशगमनं नाम

षष्ठः सर्गः

सप्तमः सर्गः

भगवतो येशोरवतारः

CANTO VII

The Birth of Jesus

निमज्जिता सान्द्रतमः पयोधौ वसुन्धरा पूर्वयुगेण सार्धम् ।
प्रकाशयिष्यत्यचिरेण लोकान् प्रतीक्षितो नव्ययुगप्रदीपः ॥ १ ॥

1. The earth is immersed in the ocean of dense darkness, along with the Old Era. The longed-for Light of the New Age will soon illuminate the worlds.

कौशेयतल्पेषु सुखं शयानास्ते बेथलेहेमपुरौकसस्तु ।
हा ! शुष्कशष्पास्तरमाश्रयन्तीं प्रजाग्रतीं संप्रति न व्यजानन् ॥ २ ॥

2. Those citizens of Bethlehem, who were enjoying sound sleep in their silken beds, did not alas ! hear of her who was now lying awake on sheets of straw.

बहिः स्थितौ गोष्ठतलात्पुमांसौ प्रतिक्षणोत्कण्ठितमानसौ तौ ।
अश्रौषतां गर्भगृहादकस्मात्तदा शिशुक्रन्दनरम्यनादम् ॥ ३ ॥

3. Those two men who were waiting outside the stable, their anxiety mounting every moment, suddenly heard from the lying-in-chamber (of the stable) the sweet sound of a child's cry.

झटित्यधावत्पतिरन्तरस्याः पित्रानुयातः स्वयमक्षमः सन् ।
प्रविश्य मातुर्निकटे शयानमपश्यदाशां लिखितं धरायाः ॥ ४ ॥

4. The husband quickly ran up impatiently into the room, followed by her father. Entering, he saw, lying by the side of the mother, the Hope of the World.

दृष्ट्वा तमन्ना निपुणं कराभ्यामुद्धृत्य वस्त्रावृतमर्भकं तम् ।
सा न्यक्षिपत्तस्य करे स्मितेन सोऽप्यग्रहीद्भूमिनिविष्टजानुः ॥ ५ ॥

5. Seeing him Anna carefully raised the Child wrapped in swaddling clothes, and smilingly placed Him in his hands; and he received the Child on bended knees.

आघ्राय तं मूर्धनि मातृपार्श्वे शिशुं विनिक्षिप्य पतिः स तस्थौ ।
प्रतीक्ष्य पत्राहतिमीशदूतस्यागमोद्घोषमिवान्तरिक्षे ॥ ६ ॥

6. The husband kissed the Child on the head, and placed Him by the side of His mother; and stood there, as if awaiting the rustling of wings in the sky, indicating the coming of the angel.

पुनः पुनः सोऽपिबदीक्षणाभ्यां स्मितोज्ज्वलास्यं प्रियदर्शनं तम् ।
स्वमातृहस्तेन सुवेष्टिताङ्गं स्वतेजसा दीपितगर्भगेहम् ॥ ७ ॥

7. Again and again he drank in with his eyes the Child, Who was endearing to look at, Whose face was lit with a smile, Who was closely embraced by the arm of the mother, and Who illuminated the whole room with His lustre.

त्रिलोकसर्गावनसंलयाश्च ययोर्मृदुक्षेपणमात्रसाध्याः ।
ताभ्यां कृपास्यन्दिविलोचनाभ्यां प्रहर्षदं प्रेक्षकमानसानाम् ॥ ८ ॥

8. .....Who delighted the on-lookers by His eyes from which flowed a stream of mercy. A glance from those eyes was enough to cause the creation, protection and destruction of the world.

यस्माद्गिरेः पार्श्वतटेषु पश्चाच्छुश्राव लोको नवधर्मसूक्तम् ।
तं चालयित्वाऽधरमीषदीषद्रुदन्तमालोक्य सतीं हसन्तम् ॥ ९ ॥

9. .....Who, moving His lips little by little, now cried, and seeing the face of the lady, now smiled—lips from which the world was to hear later, on the slope of the mountain, the New Gospel of Dharma.

यस्याद्भुतस्पर्शमुपेत्य पश्चात्सुदर्शनं प्राप स जन्मनान्धः ।
येनोद्धृतेनाशु मरुत्प्रशान्तिं गतः करं तं दिवि चालयन्तम् ॥ १० ॥

10. .....Who was moving His beautiful hands in the air—hands whose magical touch would give sight to the man born blind, and would halt the winds with a mere gesture.

अनर्घसौगन्धिकतैलमिश्रैरनर्गलैरश्रुभिरार्द्रागम् ।
अचिक्षलन् 'मग्दलना' ततो ये ताभ्यां पदाभ्यां
भुवि ताडयन्तम् ॥ ११ ॥

11. .....Who was kicking the ground with His feet, which were later to be washed lovingly by the lady of

9. NAVA DHARMA SUKTA — Reference to the Sermon on the Mount.
10. Reference to Christ's healing the man born blind, and His rebuking the winds. Vide canto XX.

Magdala with costly perfumes mixed with her incessantly flowing tears.

पुराणदिव्यर्षिवरैर्भविष्यन् यस्यागमः प्रौच्यत रक्षकस्य ।
यमीक्षितुं सस्पृहमास्थितास्ते भूलोकपापापहमीशसूनुम् ॥ १२ ॥
(कुलकम्)

12. ...the Saviour, Whose coming was foretold by the holy sages of old, Who were eagerly awaiting Him, the Son of God, Who would annihilate the sins of the world.

नितान्तनिष्कल्मषतानिकेतं सितामसन्यादृशकान्तिसारम् ।
मुखाम्बुजं वीक्ष्य मुहुर्मुहुस्तं मुनिः परां निर्वृतिमन्वभुङ्क्त ॥ १३ ॥

13. Looking again and again at His fair and extraordinarily lustrous face, the abode of perfect innocence, that sage experienced supreme bliss.

तस्मिन् क्षणे गोष्ठकवाटपार्श्वे शुश्राव दण्डाहतिनिःस्वनं सः ।
गत्वा समुद्घाटितवान् कवाटं ददर्श कांश्चिज्जरठांश्च पुंसः ॥ १४ ॥

14. At the moment he heard a knoching on the door of the stable. He went and opened the door, and saw some old men.

विकीर्णकेशान् सितलम्बकूर्चान् धृतोरुदण्डान् वृतकम्बलांस्तान् ।
खरस्वरालापयुतानजानादजौघपालान्मतिमान्मुनीन्द्रः ॥ १५ ॥

15. Those men had dishevelled hair, and long, white beards. They had coverd their body with blankets. They held big sticks in their hands, and were talking excitedly

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12. PURANA DIVYARSHI etc. — Isaias, Daniel, the author of the Psalms, Amos etc.

to each other in their harsh voice. He knew at once that they were shepherds.

"कुतः स्थ यूयं? वदतार्चनीयाः किमर्थमायाथ निशार्धकाले?"।
इति ब्रुवन्तं स्थविरास्त्वपृच्छन् "किमद्य जातः शिशुरत्र गोष्ठे?" ॥१६॥

16. "Where are you from ? Speak, venerable men. And why come you at this time of midnight?" Thus questioned by him, the old men asked him by way of reply: "Has a child been born here today?"

श्रुत्वानुयोगं तमतीव भीतः स्थितः क्षणं तानभिवीक्ष्य साधुः ।
दृष्ट्वा तमुद्विग्नमथाब्रुवंस्ते 'मा भद्र! भैषीः सुहृदो वयं ते" ॥ १७ ॥

17. Hearing the question the sage was extremely frightened , and he stood for a moment staring at them. Seeing he was frightened, they said: "Gentle sir, do not be frightened; for we are your friends."

ततोऽजपालप्रमुखस्तमूचे मन्दप्रभं दीपकमुन्नमय्य ।
"वयं सखे! निर्धनमेषपालाश्चिरं वसामो निकटप्रदेशे ॥ १८ ॥

18. Then the leader of the shepherds said to him, raising the dim lantern which he was holding, "Friend, we are poor shepherds, and have been living in this neighbourhood for many years.

विनिद्रितेष्वत्र निरीक्षमाणेष्वजौघमस्मासु सखे! स्थितेषु ।
महेशदूतः सहसाऽविरासीत्प्रभाभिरामज्जयति स्म चास्मान् ॥१९॥

19. Friend, we were keeping awake, engaged in guarding our sheep at night when a messenger of God suddenly appeared and submerged us in a brilliant light.

अस्मांस्ततो भीतियुतानवादीद् दूतः स 'मा भैष्ट ददामि धन्याः ।
युष्मभ्यमानन्दमयीं सुवार्त्तामानन्द एषोऽद्य समस्तभोग्यः ॥ २० ॥

20. To us, who were overpowered by fear, he said: 'Do not be afraid, O blessed men! I bring you news of great joy. This joy is for all.

इहाद्य जातः परिरक्षको नः क्रिस्तुः प्रभुर्दाविदराजधान्याम् ।
यूयं स्वयं द्रक्ष्यथ तं शयानं गोष्ठे शिशुं वस्त्रसमावृताङ्गम्' ॥२१॥

21. For in this city of David has today been born the Lord Christ, our Saviour. You will indeed fiind the Child lying in a stable, wrapped in swaddling clothes'.

पश्चादकस्मात्तत आविरासीन्नाकीयसेना महती नभस्तः ।
सा कुर्वती नृत्तमहो ! महेशस्तवं जगौ सादरमित्थमुच्चैः ॥ २२ ॥

22. Then there appeared a great legion of heavenly beings in the sky. They danced and sang aloud the glory of God, saying:

'ऊर्ध्वेषु लोकेषु सदैव भूया-
न्माहात्म्यसंकीर्त्तनमीश्वरस्य ।
भूयाच्च शान्तिः सुचिरं महेश-
प्रसादभाजां भुवि मानवानाम्' ॥ २३ ॥

23. May the glory of God be sung for ever in the

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23. Men of good will ... This "good will" is the divine good will toward men (Ricciotti). Whether the "goodwill" be God's benevolence or the good will of men, basically it comes to almost the same, for God's benevolence toward men is universal, and it devolves upon men only to put their wills in harmony with His benevolent designs. (Prat)

worlds above, and may the friends of God on earth enjoy lasting peace.

गतेषु दिव्येषु दिवं भ्रमन्तो वयं तमन्विष्य शिशुं जवेन ।
कथंचिदाप्ताः खलु गोष्ठमेतत् किमत्र साधो ! शिशुरद्य जातः"॥२४॥

24. When those divine personages had disappeared, we immediately set out in search of the Child, and at length, have reached this stable. O good man, has a child been born here today ?"

एवं कथां मेषकपालकानां महाद्भुतामीशपरां निशम्य ।
दृढं विशश्वास युवा स तस्यां बुबोध चिह्नं खलु दैविकं तत् ॥२५॥

25, Hearing from the shepherds the wonderful story of God's mercy the young man believed in it, and recognised it as a sign from heaven.

प्रहर्षदुस्मेरमुखः स शिल्पी जगाद "भद्राः खलु सत्यमेतत् ।
यदद्य युष्माभिरुदीरितं तत्प्रविश्य चक्षुः सफलीकुरुध्वम् " ॥ २६ ॥

26. The carpenter, his face beaming with joy, said: "Friends, what you say is true. So please come in, and feast your eyes (on the child)."

निनाय तान् कर्मकरान् स येभ्यो दैवं रहस्यं विवृतं पुरस्तात् ।
अदर्शयद्गोष्ठतले शयानं तमर्भकं दूतवरोक्तमेषः ॥ २७ ॥

27. Those labouring men, to whom the divine mystery had already been unfolded, were led inside. He then showed them the child lying in a manger, as the angel had told them.

दृष्ट्वा शिशुं ते युगपन्निपत्य भूमौ प्रणामं व्यदधन्पुरस्तै ।
ततः समुत्थाय जगुः स्तवं तं श्रुतं मुखाद्दिव्यगणायकानाम् ॥ २८ ॥

28. When they saw the child they all simultaneously fell at His feet, and did Him homage. Then they rose up and sang the hymn which they had heard from the mouth of the celestial musicians.

'ऊर्ध्वेषु लोकेषु सदापि भूयान्माहात्म्यसंकीर्त्तनमीश्वरस्य ।
भूयाच्च शान्तिः सुचिरं महेशप्रसादभाजां भुवि मानवानाम्' ॥ २९ ॥

29. 'May the glory of God be sung for ever in the worlds above, and may the friends of God on earth enjoy lasting peace !'

सर्वे ते ह्यजपालकाः प्रमुदिताः श्मश्रुष्वचुम्बन्मुनिं
स्वेष्वीशेन कृतां प्रशस्य करुणा, मामन्त्र्य तं निर्ययुः ।
प्रीतोऽभून्मरियापतिर्भुवि नृणां मोदाय चेदात्मजः
सन्तुष्टिं कियतीं लभेत न नरः संप्राप्य देवात्मजम् ॥ ३० ॥

30. All the shepherds kissed the sage on his bearded cheeks with great joy, and praised God's mercy towards them. Then they returned bidding him farewell. Mary's husband felt immensely happy. If to have a son is a source of joy to men in this world, how much more joy would there be if he obtains for himself the Son of God ?

इति क्रिस्तुभागवतमहाकाव्ये भगवतो येशोरवतारो नाम
सप्तमः सर्गः

अष्टमः सर्गः

देवालयसमर्पणम्

CANTO VIII

The Presentation in the Temple

एकदा वसति तक्षके मुनौ बेथलेहम पुरस्थसद्मनि ।
आजगाम शिशुदर्शनोत्सुकः शामुवेल इह तत्सुहृत्तमः ॥ १ ॥

1. One day, while the carpenter-sage was living in a house at Bethlehem, Samuel, his best friend, came there eager to see the child.

"किं करिष्यसि शिशोर्न तं परिच्छेदकर्मविधिमष्टमे दिने" ।
एवमात्मसुहृदा प्रबोधितो 'बाढ'मित्यवददात्मनिश्चयम् ॥ २ ॥

2. "Aren't you going to perform the circumcision of the child on the eighth day ?" the friend asked, and he replied "Certainly," for he had already so decided.

पृच्छति स्म स पुनः सखा "शिशुः सोऽयमीशसुत इत्युदीर्यते ।
तत्किमर्थमिदमीशनन्दनः किं मनुष्यनियमेन यन्त्र्यते" ॥ ३ ॥

3. The friend again asked: "It is said that the child

2. Circumcision was the symbol of the Covenant between God and Abraham and took place on the eighth day. It was the token of membership in the body of Israel (Genesis 17: 8-11).

is the Son of God. Then for what purpose is this (circumcision)? Is the Son of God bound by human laws?"

प्रत्यभाषत मुनि"स्त्वयोदितं युज्यते, शृणु तथापि भोः सखे! ।
मर्त्यजन्मनि महेशनन्दनो मर्त्यधर्ममनुवर्त्तितां स्वयम् ॥ ४ ॥

4. "You speak logically" replied the sage. "But you see, my friend, the Son of God should willingly obey human laws once He has become man.

एवमस्य जननी मम प्रिया देवमातृपदमानिताऽपि सा ।
सूत्यशौचविधिमाचरेत्क्रमादस्मदीयकुलधर्मशासनात्" ॥ ५ ॥

5. In the same way, His mother, my wife, though honoured as the mother of God, should, in due course, perform the purification rite after delivery as demanded by the laws of our race."

मोससात्प्रभृतिधर्मवेदिनां नीतिमभ्रततिसन्निभां मुने! ।
मार्ष्टुमेव भुवमागतो जगत्प्राण एष इति नावबुध्यसे? ॥ ६ ॥

6. O you sage, don't you know that this "Jagatprana" (the life of the world, with reference to Jesus) has come into this world to set aside the laws of Moses and other law-givers, as the "Jagatprana" (the wind) sweeps away the clouds from the sky ?

अर्भकस्य पुनरष्टमे दिने नाम 'येशु'रिति तैरकारि च ।
देवदूतवचसा निजोद्भवात् प्राग्यथोक्तमभिरक्षकार्थकम् ॥ ७ ॥

7. On the eighth day they circumcised the Child and gave Him the name 'Jesus,' meaning 'Saviour,' as the angel had told them before the Child's birth.

सूत्यशौचदिवसात्यये शिशुं देवसदनि समर्पयेदिति ।
तक्षकस्त्वथ यिरूशलेमसन्दर्शनाय सह बन्धुभिर्ययौ ॥ ८ ॥

8. As it was the custom to dedicate the child in the Temple, on the termination of the mother's contamination period, the carpenter went on a visit to Jerusalem, accompanied by his relatives.

योसफश्च मरिया युवाक्यमस्तत्प्रिया च करसंधृतार्भका ।
संयुताः प्रमुदिताः प्रतस्थिरे तज्जगत्प्रथितदेवमन्दिरम् ॥ ९ ॥

9. Joseph, Mary, Joachim and his wife, who carried the child in her arms, started together cheerfully for the world-famous Temple.

तत्र ते ददृशुरालयाङ्गने तं सखर्यमुनिवर्यमास्थितम् ।
वक्षसा समुपगूह्य 'योहनं' प्राप्तया सह यिलीसबेथया ॥ १० ॥

10. There they saw, standing in the courtyard of the Temple, the sage Zacharias, with whom had arrived Elizabeth, who was holding John close to her breast in an embrace.

पुत्रलाभपरितुष्टमानसं तं सखर्यमुनिमभ्यनन्दयत् ।
तक्षकः, सदृशभागधेययोः सौहृदं हि निरवद्यसौहृदम् ॥ ११ ॥

11. The carpenter congratulated the sage Zacharias, who was very happy over the birth of his son. The com-

8. Exodus decreed that the first born belonged to God. As Jesus was circumcised so Mary was purified. Forty days after His birth, which was the appointed time for a male child according to the Law, Jesus was brought to the Temple.

9. The prophet Malachy had written: "There shall come to His own holy Temple the Lord whom you seek." (Le Joly)

panionship experienced by two enjoying similar good fortune is indeed flawless.

शाम्बेलदर्शिचिरात्समागतं तत्र वीक्ष्य परितोषमाप सः ।
युद्धलालसमपि प्रियंकरं मित्रसंसदि विनोदशालिनम् ॥ १२ ॥

12. He (the carpenter) was very happy to see Samuel there, who had just arrived. He, though militant by nature, was, neverthless, a man of pleasing manners, and jovial in the company of friends.

पूर्वनीतिरनुशास्ति पुंशिशोरीश्वरार्पणमुपायनान्वितम् ।
तत्कपोतयुगलं विधिक्रमात् क्रीतवान् हवनसाधनं मुनिः ॥ १३ ॥

13. The Old Law demands the dedication of the male child be accompanied by some gifts. Accordingly the sage purchased a pair of doves for a burnt-offering.

तत्क्षणं निरगमत्तदालयद्वारतः स्खलितपादचंक्रमैः ।
वार्धकाकलितजीर्णविग्रहस्तीर्थकानभि महातपोधनः ॥ १४ ॥

14. At that moment there emerged from the Temple an old ascetic withered with age, and with faltering steps he advanced towards the pilgrims.

कोऽयमित्यभिहितः स्वबन्धुभिस्तान् सखर्यमुनिराह सादरम् ।
"सोऽयमार्यशिमियोननामकः पावनात्मसमधिष्ठितो मुनिः ॥ १५ ॥

15. When the relatives asked who this old man was,

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13. The traditional offerings for purification were a lamb and a turtle dove if the parents were rich, and two doves or two pigeons if they were poor.

15. About Simeon, who received the Child the Gospel says; "An upright man of careful observance, who waited patiently for comfort to be

the sage Zacharias respectfully told them: "He is the venerable sage Simeon, a prophet filled with the Holy Spirit"

एवमुक्तवति याजके शिशोर्मातरं समुपगम्य तापसः ।
अग्रहीत् करयुगेण तं शिशुं श्लिष्यति स्म सुकृती स्ववक्षसा ॥ १६ ॥

16. The priest had hardly uttered these words, when the virtuous ascetic approached the Child's mother, and took the Child in his arms with great joy, and pressed Him to his breast.

"हन्त हन्त ! सफला जनिर्मम स्वीयरक्षकमिहाद्य पश्यतः ।
नास्ति कापि मम जीविते स्पृहा; मृत्युमेव शरणीकरोम्यहम् ॥ १७ ॥

17. "Ah ! my life has found fulfilment" he exclaimed, "For today I have seen my Saviour. I do not wish to live any longer. I can now die in peace.

ज्ञापितोऽहमिह पावनात्मना यन्न वीक्ष्य परिरक्षकं भुवि ।
नो भविष्यति मृतिर्ममेति तं पश्यतो मम जनिः सुपाविता" ॥१८॥

18. I had been promised by the Holy Spirit that I should not meet with death till I had seen the Saviour on this earth, and now, having seen Him, I consider my life has been sanctified."

चुम्बनैररुणिताननाम्बुजं तं शिशुं प्रतिसमर्पयंस्तदा ।
तापसस्तु पुनरीश्वरस्तवं धन्यवादनपुरःसरं जगौ ॥ १९ ॥

19. Returning the Child, whose face had turned deep

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brought to Israel. It was revealed to him by the Holy Spirit that he was not to meet death until he had seen the Christ whom the Lord had annointed." (Luke 2: 25-26)

red by kisses, the sage started singing aloud a hymn of thanksgiving to the Lord.

" मत्प्रभो ! तव विनीतसेवकः शान्तिपूर्वमधुना विसृज्यताम् ।
यन्मया तव वचोभिरद्य मद्रक्षकः स्वयमदर्शि चक्षुषा ॥ २० ॥

20. "My Lord ! allow this humble servant of yours to depart in peace; for I have seen today, with my own eyes, my Saviour, as you had promised.

यश्च सर्वजनसङ्घसंनिधावीश्वरेण भवता प्रकल्पितः ।
दीप एष सकलप्रकाशको यिस्रयेल्कुलयशस्करो भवेत् " ॥ २१ ॥

21. .....Whom you, O Lord ! have prepared before the face of all people. He will be the Light of revelation to all, and the glory of the people of Israel".

एवमीशमहिमानमद्भुतं कीर्त्तयन् प्रवचनेन संयुतम् ।
तापसः स मरियामुपेत्य तामित्थमाह शिशुमेव निर्दिशन् ॥ २२ ॥

22. Thus prophesying and singing the wonderful glory of God, the ascetic approached Mary, and pointing at the child, told her:

" यिस्रयेल्यजनवृद्धिनाशयोर्बालकोऽयमथ हेतुतां भजेत् ।
किंच पश्य हृदयं तवाङ्गने! तीक्ष्णखड्गलतया विभेत्स्यते " ॥ २३ ॥

23. "This Child will be the cause of the rise and fall of many in Israel. Moreover, behold, O woman, your heart will be pierced by a sharp sword."

तन्निशम्य वचनं सुदारुणं तप्तबाष्पसलिलाकुलेक्षणा ।
सा विभातहिमशीकरोद्गलत्पुण्डरीकसदृशाननाऽभवत् ॥ २४ ॥

24. When she heard these terrible words, her eyes were filled with bitter tears; and her face was like a lotus flower shedding drops of dew in the morning.

आययौ तदनु वृद्धतापसी तत्र सुप्रथितसिद्धयोगिनी ।
सा शिशुं तमभिवीक्ष्य चाब्रवीत् "पश्य पश्य कुलमोचकोह्ययम्" ॥२५॥

25. Then there came an old ascetic woman, well known in that place as a prophetess. She looked at the Child and said: "Behold, He is verily the Deliverer of our race."

सिद्धया स्थविरया प्रकाशितं साक्ष्यसूक्तमवगम्य कन्यका ।
अम्बुधिः शशधरागमे यथा हर्षविप्लुतमतिर्बभूव सा ॥ २६ ॥

26. The Virgin understood the testimony given by the old ascetic woman, and she experienced an intense emotion of joy like the ocean at the rising of the moon.

लब्ध्वा दीर्घतपः फलं नरकुल-
त्रातुः शिशोर्दर्शना-
दुक्त्वा चाशिषमन्तिमां मुनिवर-
स्तेभ्यः कृतार्थो भवन् ।

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25. "Anna, the prophetess, was of age, having lived with her husband for seven years, and as a widow till she was eighty four. She did not depart from the Temple, worshipping with fasting and prayer, night and day; and coming up at that very hour she gave thanks to God and spoke of the Child to all who were looking for the redemption of Jerusalem," (Luke I. 36-38).

त्रातारं प्रतिपाल्य सुचिरं
दृष्ट्वा चिरादागतं
श्रीरामं शरभङ्गतापस इव
स्वच्छन्दमृत्युं गतः ॥ २७ ॥

27. That great sage Simeon was perfectly happy having obtained the fruit of his long penance, the sight of the Child, who was the Saviour of the human race; and he gave them his last blessing and peacefully passed away of his own will, like the sage Sarabhanga, who awaited the coming of Sri Rama, the protector, for a long time; and who, when he did see him at last, the reward for his ascetic life, gladly died of his own will.

इति क्रिस्तुभागवतमहाकाव्ये देवालयसमर्पणं नाम

अष्टमः सर्गः

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27. SARABHANGA was an ascetic who lived in the Dandaka forest doing penance for many years. When he saw Rama he said that he attained the fruit of his penance, and desiring to live no longer he ended his life in the funeral pyre.

About Simeon's last moments Fulton Oursler says: "Now Simeon swayed back, waving both hands helplessly, as if saying farewell to a life he had never enjoyed; as if this moment were a tremendous relief to him, and he was glad to lose himself in shadows."

नवमः सर्गः

विद्वदागमनम् हेरोदकृतं शिशुमारणं च।

CANTO IX

The Arrival of the Magi
The Slaughter of the Innocents

यहूदियानां भूपालो हेरोदो नाम दुर्मतिः ।
शशास निष्ठुरं राज्यं कंसः श्रीमथुरामिव ॥ १ ॥

1. Herod, the wicked king of Judea, ruled the land like a tyrant, as Kamsa ruled Mathura.

श्वशुरं चात्मजान् बन्धून् भार्यामपि निहत्य सः ।
अकण्टकमभुङ्क्त स्वराज्यं शङ्काकुलो नृपः ॥ २ ॥

2. Being suspicious by nature the king cleared his kingdom of all possible rivals by killing off his father-in-law, his sons, his relatives, and even his own wife.

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1 KAMSA was the king of Mathura, and enemy of Krishna, the son of his sister Devaki and Vasudeva. A heavenly voice warned Kamsa that the eighth child of Devaki would kill him. Thereupon he threw both his sister and her husband into prison. He took from Devaki every child as soon as it was born and slew it, and in this way he disposed of her first six children. But the seventh and the eighth, Balarama and Krishna, were safely conveyed to Nanda's house, in spite of his vigilance.

2. Herod—Apprehensive like all ageing evil-doers, and like all new-made princes, he shivered at every fluttering leaf, every shifting shadow. (Papini)

अयहूदमरोम्यं तं यहूदभरणाधिपम् ।
अकुर्वन् रोम्यकास्तत्र केवलं करलिप्सया ॥ ३ ॥

3. The Romans installed him as king of the Jews though he was neither a Roman nor a Jew, out of sheer greed for excessive taxes.

यिस्रयेल्यान् मोचयितुं राजा नव्यो भविष्यति ।
इति वार्त्ताऽभवत्तस्य कर्णयोर्विषसूचिका ॥ ४ ॥

4. The news that a new king would be born for the deliverance of the people of Israel, struck his ears like a poisoned arrow.

अशृणोत्स्वीयचारेभ्यः स सखर्यस्य मूकताम् ।
रात्रौ तस्यां च संभूतं मेषपालकदर्शनम् ॥ ५ ॥

5. From his own spies he had heard about the dumbness of Zacharias, and the vision vouchsafed to the shepherds on that night;

शिमियोनमुनिप्रोक्तं भाविवृत्तान्तसूचनम् ।
अन्नाख्यवृद्धयोगिन्याः साक्ष्यप्रवचनं तथा ॥ ६ ॥
(युग्मकम्)

6. (He had heard, from his own spies) about the

Herod found in his own suspicious nature too many sources of disquiet to permit of any peaceable enjoyment of his power. He could take no repose while a remnant of the Machabean line remained alive. The princes of that family as well as his aged father-in-law were the first victims of Herod's distrust; then came the turn of Mariamne, the only one of his wives whom he had really loved; and finally, neither the two children he had by her, were spared the penalty of such suspicions. (Fouard).

sage Simeon's prophecy concerning future events, and likewise, about the testimony of the old prophetess, Anna.

सर्वमेतदसौ बुध्वा भीतिक्रोधवशंगतः ।
अचिन्तयत् 'किं ससेय हेरोदः प्रतियोगिनम् ? ॥ ७ ॥

7. Hearing all this he became a prey to fear and rage. He said to himself : 'Will Herod tolerate a rival ?

यिस्रयेलस्य राजाऽहं रोम्याधीशानुमोदितः ।
अजय्यबलसम्पन्नो दासीकृतरिपुव्रजः ॥ ८ ॥

8. I am the king of Israel, and the favourite of the Roman emperor. I have an invincible army, and I have enslaved all my enemies.

मयि जीवति राजत्वं कथमन्यः समाप्नुयात् ।
स्थिते कण्ठीरवे राज्ञि विपिने जम्बुको यथा ॥ ९ ॥

9. How can another become king while I am yet alive ? It is like the jackal trying to become king while the lion rules over the forest.

यदि भाविनृपः सोऽयं शिशुर्हन्तव्य एव हि ।
बाल्ये विगणितः शत्रुः स्वामिनं हन्ति यौवने' ॥ १० ॥

10. If this child is going to become the future king, he should be got rid of. An enemy ignored as a child is sure to kill his lord when he attains youth.'

इत्यालोच्य नृपश्चारान् शिशुकार्ये व्यसर्जयत् ।
अलब्धे शिशुवृत्तान्ते मृतिस्तेषामभूद्गतिः ॥ ११ ॥

11. Thinking thus he sent out many spies to discover the whereabouts of the child. When they could not get any news of the child, death became their fate.

एकदा भूपतेस्तस्य सन्निधौ द्वारपालकः ।
प्रविश्य नम्रमौलिः सन्नित्थं तस्मै न्यवेदयत् ॥ १२ ॥

12. One day the door-keeper entered the presence of the king, and with his head bowed down, informed him thus:

"देव ! पौरस्त्यविद्वांसस्त्रयः सन्ति बहिर्गृहे ।
नवजातं शिशुं कंचिदन्विष्यात्र समागताः" ॥ १३ ॥

13. "My lord ! three wise men from the East are waiting in the parlour. They have come here in search of some new-born babe."

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13. The Wise Men from the East—The Magi appear to have worshipped at all times one supreme divinity. They who came under the influence of Daniel, could not possibly have been ignorant of the predictions concerning a Messiah in which Daniel had gone so far as to mark the year, month and the hour of his birth. The Magi always followed the course of the stars attentively. In the midst of their expectancy a strange star shone out suddenly in the eastern sky. And three from among them resolved to travel afar in search of him of whose approach the heavens were telling. Whether they set out from Babylon, from Persepolis or from some other city of the Parthian empire, the Magi must have been many long months journeying. (Fouard)

In Persia is the city called Sareh, from which the three Magi set out when they came to worship Jesus Christ. Here, too, they lie buried in three sepulchres of great size and beauty. Above each sepulchre is a square building with a domed roof of very fine workmanship. The one is just beside the other. Their bodies are still whole, and they have hair and beards. One was named Beltasar, the second Gaspar, and the third Melchior. (Marco Polo).

तच्छ्रुत्वा स भयाक्रान्तोऽप्यानेतुं तान् समादिशत् ।
नृशंसोऽप्युपचारज्ञः सोऽभूद्धेरोदभूपतिः ॥ १४ ॥

14. Hearing this, though overcome with fear, he ordered them to be brought in. King Herod, though wicked, knew how to show hospitality.

सभामण्डपमानीता विद्वांसः सादरं नृपम् ।
प्रणम्यानुमतास्तेन जगृहुश्चासनानि ते ॥ १५ ॥

15. Those Wise Men, who were ushered into the Council Hall, bowed to the king, and sat down in their seats, on being invited to do so.

स्थविरो लम्बकूर्चश्च तेष्वेकः सङ्घनायकः ।
अनागतश्मश्रुरन्यस्तृतीयः क्रान्तयौवनः ॥ १६ ॥

16. One of them, who was the leader of the group, was an old man with a long beard; the second was a young man, who had as yet no hair on his face; and the third, a middle-aged man.

तत्रासीन्नृपतेः पार्श्वे सविशेषं निमन्त्रितः ।
अन्नासश्च यथास्थानं वेदज्योतिर्विदस्तथा ॥ १७ ॥

17. In the Council Hall was seated, by the side of the king, Annas, who had been specially invited, and likewise, the experts in religion and astronomy, sat in their respective seats.

गुरुणा देवबृन्दैश्च सुधर्मायां समावृतम् ।
महेन्द्रमिव हेरोदं विद्वांसस्ते व्यलोकयन् ॥ १८ ॥

18. To the Wise Men from the East Herod appeared like Devendra (the chief of gods) surrounded by Brihaspati (the preceptor of gods) and the gods in the Sudharma (assembly of gods).

राजदण्डधरं क्रूरदृष्टिं मकुटधारिणम् ।
ददृशुस्तमुपान्ते ते दण्डहस्तमिवान्तकम् ॥ १९ ॥

19. On coming close however, he, who held the royal sceptre and wore the crown, and was possessed of a cruel look, appeared to them like Antaka (the god of death) with his club in his hand.

"के भवन्तः किमर्थं वा युष्माभिः समुपागतम्?" ।
इति भूपतिना पृष्टस्तेषामाचष्ट नायकः ॥ २० ॥

20. "Who are you, and for what purpose have you come here ?" Thus questioned by the king, their leader replied:

"ज्योतिर्विदो वयं राजन्! प्राच्यदेशादिहागताः ।
अनुसृत्य चिरं भास्वत्तारां कामपि गत्वरीम् ॥ २१ ॥

21. "We are astronomers, O king, and we have come here from the East, following for many days, a brilliant star, which had been moving in this direction.

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18. GURU (BRIHASPATI)—The preceptor of gods. ANTAKA—God of death, represented as wearing a crown, and bearing a club in his hand.

तारका सूचयत्येषा जन्म भूपशिशोरिह ।
तमभ्येत्यार्चितुं दूरात्समायाता वयं प्रभो" ॥ २२ ॥

22. This star indicates the birth of a royal child here. We have come O lord ! from our distant homeland, to see him, and adore him."

वज्राहतिसमं वाक्यं शृण्वंस्तस्य महीधरः ।
अपृच्छद्विदुषः स्वीयान् क्वत्र जन्म शिशोरिति ॥ २३ ॥

23. Hearing these words which struck him like a thunderbolt, the king asked his own experts where that child would be born.

भविष्यद्वादिनां लेखग्रन्थानानीय सत्वरम् ।
पत्राणि चालयित्वा ते व्यलोकन्त ससंभ्रमम् ॥ २४ ॥

24. They hurriedly brought in the writings of the prophets and examined them, turning over the leaves with perturbation.

दानियेलयिसायासमलाक्यादिमहर्षयः ।
संभ्रमात्कम्पितास्वेषामङ्गुलीष्विव कम्पिताः ॥ २५ ॥

25. Daniel, Isaias, Malachi and other prophets seemed to be trembling in the trembling hands of those frightened men.

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23. MAHIDHARA—A double entendre meaning both king and mountain. Indra, the chief of gods, struck the mountains with his weapon, the thunderbolt, and cut off their wings.

अन्ततस्ते नृपं प्राहुर्नृपार्भकजनिस्थलम् ।
'बेथलेहेम' इत्येवं पूर्वसिद्धैरुदीरितम् ॥ २६ ॥

26. At last they informed the king that the birth place of the royal child was Bethlehem, according to the prophecy of the ancient sages.

अन्नासस्त्वन्तरा पृष्टः शिशुजन्मपुरस्कृतम् ।
अपादिशत्स तन्त्रज्ञो याथार्थ्यं लिखितोक्तिषु ॥ २७ ॥

27. Annas, that cunning man, who had meanwhile been questioned by the king about the birth of the child, expressed doubts regarding the truth of the scriptural statements.

भूपस्तु संयतावेगः सभ्यान् सर्वान् विसृज्य सः ।
गुप्तमाहूय विदुषस्तानाहाच्छादिताशयः ॥ २८ ॥

28. Controlling his emotion the king dismissed all those assembled, and secretly calling in the Wise Men, said to them, concealing his intention:

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26. BETHLEHEM—We see the Magi entering Judea quite uncertain as to the spot where the Messiah was to be found. Great was the surprise of the people when these strangers were heard to inquire "Where is the king of the Jews who has been born? We have seen his star in the East, and are come to adore him." This question, flying from lip to lip, came to the ears of Herod. At once the tyrant's jealousy was aroused. He convened a council composed of high priests and scribes, and ordered them to declare where the Messiah should be born. "In Bethlehem of Judea" they said; "For it is written, 'And thou Bethlehem, land of Judea, thou art not the last among the principalities of Judea, for from thee shall spring the Chief who shall feed the flock of Israel, my people". (Lagrange).

"अन्वेष्टव्यो भवद्भिः स शिशुः सर्वत्र सत्वरम् ।
दृष्ट्वा वयं बोधितव्यास्तमिच्छामोऽर्चितुं स्वयम्" ॥ २९ ॥

29. "You must search for the child everywhere without delay. Having found him, please inform us, for we wish to go and worship him ourselves."

आज्ञां यदा गृहीत्वा ते निर्जग्मुर्नृपमन्दिरात् ।
तदा समुज्ज्वला तारा सा पुनर्लक्षिता दिवि ॥ ३० ॥

30. No sooner had they come out of the palace, after receiving the king's orders, than that brilliant star was again seen in the sky.

अनुव्रजन्तस्तारां ते नातिदूरं व्यलोकयन् ।
तां गृहोपरि निःस्पन्दं दत्तसंज्ञामिव स्थिताम् ॥ ३१ ॥

31. They followed the star for a short distance, when it stopped still over a house, as if giving them a signal.

भवनं तत्प्रविश्यान्तरद्राक्षुर्मातृलालितम् ।
दिव्यार्भकं चान्तिकस्थं पुरुषं पुण्यचक्षुषः ॥ ३२ ॥

32. The Wise Men entered the house, and saw, with devout eyes, the Divine Child being fondled by His mother and a man standing close by them.

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31. GRHOPARI (Over a house)—From the stable Joseph and Mary seemed to have moved with the Child to a house in Bethlehem, and it was in this house that the Magi met the Child.

दृष्ट्वा सपदि साङ्गत्यं चक्रिरे बुधाः ।
आनीतैरुपहारैस्तं पूजयन्तो ववन्दिरे ॥ ३३ ॥

33. Seeing the Child the Wise Men immediately knelt down on the ground and worshipped Him, offering the gifts they had brought.

सुवर्णं धूपपिण्डं च गोपं चैते ददुः क्रमात् ।
राज्यदिव्यत्वमर्त्यूनां त्रयाणां प्रतिरूपकम् ॥ ३४ ॥

34. They offered Him gifts of gold, frankincense and myrrh, which were symbolic respectively of royalty, divinity and mortality.

हेरोदनृपतेराज्ञामुल्लङ्घ्य स्वप्नशासनात् ।
गुप्तमार्गं समाश्रित्य प्रतिजग्मुस्ततो बुधाः ॥ ३५ ॥

35. Then those Wise Men ignored the command of king Herod, and returned by a secret path, following a warning given to them in a dream.

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34. Lacking clearer evidence, we should regard Arabia as the land of the Magi. Their gifts suggest this, since incense and myrrh usually come from Arabia, which was also famous for its treasures of gold. The Jews called the country beyond the Jordan and the Dead Sea the East. (Prat).

About the Magi and their offerings the venerable Bede gives this information: "The first was called Melchior. He was an old man, with white hair and long beard. He offered gold to the Lord, as to his king. The second, Gaspar by name, young, beardless, ruddy of hue, offered to Jesus, in his gift of incense, the homage due to His divinity. The third, of black complexion, with heavy beard, was called Baltassar. The myrrh he held within his hand prefigured the death of the Son of Man," (Fouard).

तस्यामेव निशीथिन्यां प्रस्थितेषु बुधेष्वतः ।
दूतः स्वप्ने तक्षकाय दत्वा दर्शनमूचिवान् ॥ ३६ ॥

36. That very night, after the Wise Men had left the place, the angel appeared to the carpenter in a dream, and said to him:

"उत्तिष्ठ भोः शिशुं शीघ्रं गृहीत्वा चास्य मातरम् ।
'मिसरेमं पलायस्व हन्तुकाम इमं नृपः ॥ ३७ ॥

37. "Arise, take the Child and His mother quickly, and fly to Mizraim (Egypt), for the king is eager to kill the Child.

यावन्नान्यद्हं तुभ्यं कथयामि सुधार्मिक !
तावत्तत्रावतिष्ठस्व हन्तुकामः शिशुं नृपः" ॥ ३८ ॥

38. There you must remain, O just man, till I tell you otherwise, for the king is eager to kill the Child."

अथ निद्रोत्थितो रात्रौ शिशुं तन्मातरं च सः ।
गृहीत्वा गुप्तमार्गेण मिसरेमं ययौ मुनिः ॥ ३९ ॥

39. Then the sage, getting up from sleep, quickly took the Child and the mother, and fled to Mizraim in the night along a secret path.

शिशुं कंसभयात् त्रातुं दिव्यादेशान्निनाय तम् ।
यथा नन्दगृहं तातस्तथा येशुमुवाह सः ॥ ४० ॥

40. Just as the father (of Krishna) took the child to

40. NANDA—A cowherd, husband of Yasoda and foster-father of Krishna. The child Krishna was committed to his care by Vasudeva, Krishna's father, when Kamsa wanted to destroy the child.

the house of Nanda, in obedience to a celestial voice, to guard him against danger from Kamsa, so did Joseph take the Child Jesus (to Egypt).

यदा बुबोध भूपस्तैरात्मानं वञ्चितं बुधैः ।
तदा जज्वाल रोषेण चक्रे च क्रूरनिश्चयम् ॥ ४१ ॥

41. When the king realised that he had been cheated by the Wise Men, he was inflamed with rage, and took a cruel decision.

बेथलेहेमसंजातान् द्विवयस्कान् स पुंशिशून् ।
तन्न्यूनवयसश्चाशु हन्तुं हन्त समादिशत् ॥ ४२ ॥

42. Alas ! he issued an order that all the male children of two years of age, and less, born in Bethlehem, should be immediately put to death.

परेद्युर्नगरी घोरैरावृता राजसैनिकैः ।
गत्वा प्रतिगृहं योधाश्चक्रुरर्भकमारणम् ॥ ४३ ॥

43. The next day the town was beseiged by the cruel royal troops, who rushed into house after house, and slaughtered the children.

क्वचिद्दोलाशयं बालमसिना हन्ति सैनिकः ।
क्वचिदन्यं मातृहस्ताद्बलादाकृष्य कृन्तति ॥ ४४ ॥

44. In one house a baby lying in the cradle, is

slaughtered by a soldier with sword. In another house a baby is snatched from the mother's arms, and cut into two.

हतबालकगात्रैश्च जनित्रीणां प्ररोदनैः ।
साऽभूदिव पुरी राज्ञे नरकं निर्मितं नवम् ॥ ४५ ॥

45. That town, with the bodies of the slaughtered children strewn everywhere, and rent with the screams of the mothers, seemed like hell newly created for the king.

शिशूनामकृताघानाममलास्रप्रवर्षणात् ।
नृशंसभूमिपस्येव कृतं नव्याभिषेचनम् ॥ ४६ ॥

46. It seemed as though that wicked king was undergoing a fresh "Abhisheka" (pouring holy water on the head) with the pure blood of those innocents.

जायापुत्रगुरूणां च शिशूनां चान्तको नृपः ।
कंसमप्यतिशेते स्म क्रौर्ये स मथुराधिपम् ॥ ४७ ॥

47. The king, the murderer of his wife, of his sons, elders, and of the children, surpassed in cruelty even Kamsa, the wicked ruler of Mathura.

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47. Herod's record reveales him as a man of incredible cruelty and duplicity. A half-Bedouin, he succeeded in getting to the throne with the support of the Romans, and contrived to remain on it with the help of spies and assassins. He married at least ten wives, of whom he killed several. Two of his sons, Alexander and Aristobule, brought up at the Roman court as his intended heirs, he caused to be strangled, suspecting them of plotting against him. Aware that another son, Antipater, was plotting his death, he enticed him into his palace with sweet promises, and then had him arrested. (Le Joly)

स्वदुष्कृतक्रठोराग्नेः श्यामधूमैरिवामयैः ।
विविधैः पीड्यमानोऽसौ पञ्चत्वमगमन्नृपः ॥ ४८ ॥

48. That monarch at last passed away, suffocated by diverse diseases which were like fumes arising from the blazing fire of his cruel deeds.

नृपासनं समारूढश्छद्मनाऽयं सृगालवत् ।
शशास व्याघ्रवद्राज्यं श्ववच्च मृतिमाप्तवान् ॥ ४९ ॥

49. He obtained the throne by cunning, like a fox; he ruled the country like a tiger, and he died like a dog.

न कोऽपि मुमुचे बाष्पं, न चक्रन्द मृते नृपे ।
उत्ससर्ज तु निश्वासं धारिणी भारमोचिता ॥ ५० ॥

50. No one shed a tear, no one wept, when the king died. But the earth, being relieved of the burden, heaved a sigh of relief.

यहूदजननेतारः कारारुद्धा नृपाज्ञया ।
प्रतिपालितजीवान्ता मृते राज्ञि विसर्जिताः ॥ ५१ ॥

51. The leaders of the Jewish people who had been

48. Death of Herod—A horrible disease had been corroding and consuming his body. Succumbing at last to the extremity of his sufferings, he attempted to shorten their duration, and thereafter recovered consciousness, only long enough to order the horrible execution of his son. Herod's end was so impatiently awaited that the news must have been carried far and wide in a short space. It was but five days before his death that Herod delivered his son into the hands of the executioner. (Fouard).

51. As the end drew near, Herod decided to close his life with an act which was a worthy summary of it. He foresaw that his death would occasion

imprisoned by order of the king, and who were awaiting their death, were released, now that the king was dead.

गतप्राणे तु हेरोदे देवदूतः स शिल्पिने ।
मिसरेमे पुनः स्वप्ने दत्वा दर्शनमब्रवीत् ॥ ५२ ॥

52. When Herod died, the messenger of God again appeared in a dream to the carpenter in Mizraim, and said to him:

'उत्तिष्ठ शीघ्रं बालेन सह मात्रा च सांप्रतम् ।
गच्छ त्वमिस्रयेलदेशं शिशोः प्राणार्थिनो मृताः' ॥ ५३ ॥

53. 'Arise, take the Child and His mother quickly, and go to the land of Israel, for they who sought the life of the Child are dead'.

ततः शिल्पी समुत्थाय प्रतस्थे स्वप्नशासनात् ।
आपत्सु सुपथेनेशः सन्तं नयति सन्ततम् ॥ ५४ ॥

54. Then the carpenter arose, and in obedience to the order given in the dream, set off. Providence always guides the virtuous along the right path in times of adversity.

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the liveliest jubilation among his subjects, but he wanted to be escorted to his tomb with a profusion of tears. For that reason, perhaps, he summoned many illustrious Jews from all parts of his kingdom to Jericho, where he lay ill, and when they arrived, he had them confined, charging his servants to slaughter them immediately after his death. Thus the desired tears were guaranteed for his funeral, at least from the families of the murdered men. (Ricciotti)

The order was not executed. (Fouard).

श्रुत्वा पित्रा समं पुत्र'मार्किलोसं' नवाधिपम् ।
दिव्यादेशात्पुनः सोऽयं ययौ नासरथं मुनिः ॥ ५५ ॥

55. Hearing that Archilaus, son of Herod, and a true son of his father, was the new king, the carpenter, in obedience to a divine command, went back to Nazareth.

शान्तात्मा शिशुरक्तरूषितपुरात्तस्माद्गृहीत्वाऽर्भकं
जायामप्यधिगर्दभं मरुपथेनास्यां निशायां चरन् ।
प्राप्तो नासरथं स्वदेश,मवसत्तत्र स्थिरं तक्षक-
स्तस्माद्भाविविदो विदुः शिशुमिमं ते नासरीयाख्यया ॥ ५६ ॥

56. That peaceful carpenter took his wife and the Child on the back of an ass, and treading the desert at night, reached Nazareth, his native place, and made his permanent abode there. For this reason the prophets called this child a "Nazarene".

इति क्रिस्तुभागवतमहाकाव्ये
विद्वद्दागमनं हेरोदस्य शिशुमारणं च

नवमः सर्गः

---

55. Archilaus—This son of Herod had already put to the sword, within the Temple walls, three thousand of his subjects. Joseph dared not expose the treasure confided to him to such perils,

दशमः सर्गः

येशोः शैशवम्

CANTO X

The Childhood of Jesus

पुरे नासरथे सार्धं कन्यया प्रियया चरन् ।
असिधाराव्रतं[1] तक्षा शिशुं दिव्यमपूपुषत् ॥ १ ॥

1. Living in the town of Nazareth with his virgin wife, the carpenter, who had taken the vow of strict celibacy, brought up the Divine Child.

ात्मना बलवानेष ज्ञानपूर्णश्च बालकः ।
वर्धत समं पित्रोरद्भुतानन्दशान्तिभिः ॥ २ ॥

2. The Boy grew up, strong in spirit and filled with wisdom, and the wonder and delight and contentment of the parents also grew.

यहूदबालकैरन्यैः क्वापि क्रीडारतस्तथा ।
क्वापि चिन्तापरः सर्वैरलक्ष्यत स बालकः ॥ ३ ॥

3. The Boy was seen sometimes playing with other Jewish children, and sometimes absorbed in deep thought.

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1. ASIDHARAVRATAM—The vow of keeping constant company with a young wife and yet resisting the temptation of sexual desire.

मुनिना तेन नीतोऽसौ 'ताबो'राद्रेरधित्यकाम् ।
अशेत स्थण्डिले पश्यन् रम्याः प्रकृतिसम्पदः ॥ ४ ॥

4. Occasionally He was taken by the sage to the top of Mount Tabor. He would lie down on the ground and watch the beauty of the natural scenery all around.

अनन्यं गिरिपृष्ठस्थं सिन्दूरद्रुममुन्नतम् ।
ददर्श स 'कपालाद्रौ' पश्चात् क्रुशमिवोद्धृतम् ॥ ५ ॥

5. A tall oak tree that stood apart on the top of the hill appeared to Him like the cross, which was to be raised later, on the skull-shaped hill (Golgotha).

अस्तसूर्यकरालिप्तरागरञ्जितमम्बरम् ।
स पश्चाद्रक्तसंसिक्तं स्वगात्रमिव चार्भकः ॥ ६ ॥
(युग्मकम्)

6. The sky, painted red by the rays of the setting sun, appeared to the Boy to resemble His own body, which would later be soaked with blood.

मेषपालैर्नीयमानं मेषयूथं निरीक्ष्य सः ।
कुमारश्चिन्तयामास भाविशिष्यगणं निजम् ॥ ७ ॥

7. When He saw the flocks of sheep led by the shepherds, He thought of His own future disciples.

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7. "I am the Good Shepherd; the good shepherd lays down his life for the sheep (John 1-11).

दृष्ट्वा चिन्तारतं क्षिप्रग्राहिणं बालकं मुनिः ।
प्रियामाचष्ट तद्वृत्तं सा तु मौनमधारयत् ॥ ८ ॥

8. Observing how thoughtful and quick of understanding the Boy was, the sage spoke of this to his wife, who, however, only kept silent.

यहूदसमुदाचारवर्त्मना तं कुमारकम् ।
नेतुं वैदिकलेखान् स तक्षकस्तमशिक्षयत् ॥ ९ ॥

9. The carpenter gave the Boy instruction in the sacred scriptures in order to bring Him up in the tradition of the Jews.

इसायोमोससामोसदानियेलमलाखयः ।
येरम्यहिल्लेलाद्याश्च तस्याधीतिपदं गताः ॥ १० ॥

10. The writings of prophets like Isaias, Moses, Amos, Daniel, Malachi, Jeremias, and Hillel became His study.

प्राच्यदेशागतेभ्यः स वणिग्भ्यः श्रुतवान् मुहुः ।
वेदोपनिषदौ सम्यग्बुद्धमार्गं च बुद्धिमान् ॥ ११ ॥

11. This supremely intelligent Boy had often heard from the merchants coming from the East, about the

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11. "He had listened to the talk of oriental travelers through Nazareth, chattering about Nirvana, the denial of individuality. From them He knew the Vedic holy books of India, and the Sutras, and tales of their sacred Mahabharatha." (The Greatest Story Ever Told).

BUDDHA MARGA—The doctrines and tenets of Buddha; Buddhism, the religion founded by Buddha (Sakyamuni) who is said to have been born at Kapilavastu, and to have died in 543 B. C. According to the Buddhists, Buddha is a wise or enlightened person who, by perfect knowledge of the truth, is absolved from all existence, and who reveals to the

Vedas and the Upanishads, and about the religion of the Buddha.

अहिंसा परमो धर्म इत्याद्यैराप्तभाषितैः ।
भूषितानि पुराणानि बालः पीयूषवत्पपौ ॥ १२ ॥

12. The boy drank in like nectar the Puranas which are rich in maxims like "Non-violence is the supreme dharma."

भवक्लेशविनाशस्य मार्गं मार्गयितुं स्वयम् ।
राज्यमुत्सृज्य यातं स सिद्धार्थं बह्वमन्यत ॥ १३ ॥

13. He held in great esteem Siddhartha, who had abandoned his kingdom, and set out in search of a way for getting rid of the miseries of this 'Samsara' (earthly existence).

स्वमांसमेव भोज्यं स्वभक्तेभ्यो यः प्रदास्यति ।
जीमूतवाहनोदन्तस्तस्यादात्पुलकोद्गमम् ॥ १४ ॥

14. To Him, who was to offer His own flesh as food to His devotees, the story of Jimutavahana was indeed thrilling,

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world the method of obtaining the Nirvana or final emancipation before obtaining it himself.

14. JIMUTAVAHANA—Name of the Vidyadhara prince, son of Jimutaketu, king of the Vidyadharas, renowned for his benevolent and charitable disposition. When his father's kingdom was invaded by his kinsmen, he scorned the idea of fighting with them, and induced his father to leave it to those who sought for it and to repair with him to the Malaya mountain to lead a holy life. It is related that there he one day took the place of a young serpent who was, by virtue of an agreement, to be offered to Garuda, the king of birds, as his daily meal, and induced, by his generous and touching behaviour, the enemy of serpents to give up his practice of devouring them.

शिल्पिसूनरिति ज्ञातो विश्वशिल्पी स निष्ठया ।
दिने कृत्स्नेऽभवत्प्रायः प्रवृत्तः शिल्पकर्मणि ॥ १५ ॥

15. This Builder of the Universe, who came to be known as the son of a carpenter, engaged Himself in the carpenter's trade generally during the entire day.

अदर्पं कर्मणः श्रैष्ठ्यं गुरूणां च विधेयताम् ।
आदेष्टुमिव लोकान् स गुरुभ्यां हितमाचरत् ॥ १६ ॥

16. He lived in obedience to His parents, as if to teach the world humility, the dignity of labour, and obedience to elders.

अतिक्रान्तस्ववृत्ते तल्लोचने दीप्तिनिर्भरे ।
विलोक्य विस्मयाविष्टो बभूव मुनिपुङ्गवः ॥ १७ ॥

17. Observing His brilliant eyes, which seemed to see far beyond the range of mortal eyes, the sage was greatly amazed.

तस्येन्द्रियनिशातत्वं भूतवत्सलतां च सः ।
प्रियां सविस्मयं प्राह सा तु मौनमधारयत् ॥ १८ ॥

18. He spoke to his beloved about their son's keenness of senses and His love for all creatures, but as usual she remained silent.

समाचचार कात्स्न्र्येन कुलधर्मानुशासनम् ।
विश्रमस्य दिने वर्ज्यात्कर्मणः स न्यवर्तत ॥ १९ ॥

19. He observed fully the laws enjoined on His

community. On Sabbath days He abstained from forbidden tasks.

नाऽभुङ्क्ताशुचिभोज्यं स नित्यं 'सामान्य'कीर्तयत् ।
जजापोपासनामन्त्रमुत्सवेषु ननन्द च ॥ २० ॥

20. He never ate impure food; daily sang the psalms; recited the prescribed prayers; and took delight in religious festivities.

फरिसेयसिद्क्यादीन् यहूदीयगणाधिपान् ।
दाम्भिकान् धनलुब्धान् स बालकोऽपि व्यगर्हत ॥ २१ ॥

21. Even as a boy He disliked the Jewish leaders of sects such as the Pharisees and the Seducees who were hypocritical and avaricious.

वैदेशिकबहिष्कारसङ्गरे विफलोद्यमान् ।
रोम्यैर्निषूदितान् बालो गालिलीयान् शुशोच सः ॥ २२ ॥

22. The Boy felt pity for the Galileeans who rebelled against foreign domination, and were put down and slaughtered by the Romans.

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20. SAMANI—The psalms.

21. Three vices spoiled the very real qualities of the pharisees: a narrow formalism, unbridled pride and scorn for the masses. Compared to the Sadducees the pharisees were the representatives of Jewish orthodoxy. They believed in the immortality of the soul, eternal punishment and reward, the resurrection at least of the just, the existence of angels and devils. The Sadducees on the contrary, denied the existence of spirits.

While the pharisees recruited their ranks from the middle class, as did the Scribes, the Sadducees were the aristocracy of the nation, an aristocracy of rank, birth and fortune. The Pharisees were essentially a religious party and kept aloof from politics.

The Scribes were simultaneously or in succession, judges and lawyers, teachers and preachers, statesmen and churchmen.....physicians of body and soul. (Prat).

अरिवक्त्रादपक्रान्तः शामुवेलः सखा मुनेः ।
विजहार 'बराबास' इति व्याजाख्यया दिशि ॥ २३ ॥

23. Samuel, the friend of the sage Joseph, who escaped from the enemies, wandered about the country under the false name of Barabbas.

तत्र संसारिणां मध्ये राष्ट्रसात्कृतचेतसाम् ।
निरीक्ष्य निर्ममः सर्वं देवसूनुरवर्धत ॥ २४ ॥

24. Observing everything around Him disinterestedly, the Son of God grew up in the midst of worldly men, whose only concern was the affairs of the state.

अथो यिरूशलेमस्थे देवः ब्रनि वार्षिकम् ।
निस्तारणोत्सवं द्रष्टुं सकुटुम्बं ययौ मुनिः ॥ २५ ॥

25. Then one day the sage went with his family to Jerusalem, to witness the Feast of the Passover, held annually in the Temple.

तत्र येशुरपि प्रायाद्द्वादशे वयसि स्थितः ।
स्वनिकेतनबुध्या वा बालकौतूहलेन वा ॥ २६ ॥

26. Jesus, who was twelve years old, also went there either because He looked upon the Temple as His own House, or out of childlike curiosity.

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25. NISTARANOTSAVA The feast of the Passover. After sending the plague God struck the Egyptians further to prompt the release of His people by smiting the firstborn in each Egyptian house. The Israelites were to save themselves by offering a lamb, and marking their doorways with blood. The angel of God, seeing the blood, would pass by. The lamb was therefore the 'Pesach' or the 'Passover' of the destroying angel, that is, a 'pass' which secured safety. God then ordered its continuation year after year. (Fulton Sheen).

उत्तुङ्गगोपुरोपेतं श्लक्ष्णप्रस्तरनिर्मितम् ।
स्तूपिकादीपितं धाम दृष्ट्वा स हृषितोऽभवत् ॥ २७ ॥

27. He rejoiced greatly to see the Temple, which was built of smooth marble, had lofty towers and a resplendent golden dome.

सोऽपश्यदावृतं नानाभक्तसङ्घैर्निरन्तरम् ।
देवगेहमकूपारान्मैनाकाद्रिमिवोत्थितम् ॥ २८ ॥

28. The House of God surrounded by dense crowds of devotees, seemed to Him like the mountain Mainaka rising up from the ocean.

कपोतमेषशाबादि हव्यसाधनविक्रयम् ।
पुरोहितहितार्थं स ददर्शालयसीमनि ॥ २९ ॥

29. He saw inside the Temple, the buying and selling of doves and lambs needed for sacrifice, which ultimately would bring benefit to the priests.

मित्राभाषणमेकत्र क्वचिद्दाविदकीर्त्तनम् ।
अन्यत्र होमधूमश्च सर्वत्र जनतारवः ॥ ३० ॥

30. There was going on at one place the conversation of friends, and at another the singing of David's psalms. At another place could be seen smoke rising from the sacrificial fire; and everywhere people were boisterous.

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28. MAINAKA is the name of a mountain, son of Himavat and Mena. When Indra clipped the wings of mountains he alone retained his wings on account of his friendship with the ocean, in which he hid himself.

यद्द्रव्यविक्रयोपात्तं लब्धं विनिमयाच्च यत् ।
तत्सर्वं द्रव्यमाजह्रु रन्नासाद्याः पुरोहिताः ॥ ३१ ॥

31. Whatever profit was obtained by the sale of sacrificial animals, whatever gain was procured by the exchange of money—all went to Annas and the other priests.

अकालजां दधत्प्रज्ञां नचिकेतस्समां दृढाम् ।
अमन्यत कुमारोऽयं 'किमिदं विपणिस्थलम्? ॥ ३२ ॥

32. Being extraordinarily precocious like Nachiketas, the Boy reflected : "Is this a market place ?

यत्राजनि पुरा साक्षाद् येरम्याख्यो महामुनिः ।
तत्राद्य केवलं भान्ति हन्त! पण्डितमानिनः ॥ ३३ ॥

33. That city, where in days of old, the great sage

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31. Because Judea was a prisoner state, and occupied by legions of the Imperial army, only empire money, coins bearing the head of Caesar, could be used for buying and selling. But the older Jewish coins, by a special concession, could be, and must be, used within the area of the Temple. When one came to the ancient promontary to worship God, one carried with him the coinage of Rome, but while one was still in the outer area of the Gentiles, one must make an exchange of the silver into Jewish money. And a man invariably loses money on the transaction. For this Roman piece he gets less than half in the people's own money, because he has to pay the premium for changing cash. That is how the money-changers around the Temple got rich. (Oursler).

32. NACHIKETAS—Name of a young boy, son of the brahmin Vajasravas. He was prematurely endowed with supernatural intelligence and religious devotion. When he saw his father, during a sacrifice he performed, giving away very emaciated and worthless cows to brahmins as gifts, he felt wounded and indignantly asked his father: "To whom are you going to give me?" The father, equally offended, suddenly replied: "To Mrithyu (Death) I am going to give you".

33. Jerusalem was the birth place of the great sage Jeremiah, who could

Jeremias was born, is alas ! now occupied by men who pretended to be very learned.

किमर्थं प्राणिनामेषां हननं देवसद्मनि ।
किमीशस्तोषमाप्नोति जन्तुशोणितपातनात् ॥ ३४ ॥

34. Why should these living beings be killed in the House of God ? Does God take delight in seeing the flow of the blood of animals ?

अकिञ्चनैः कथं हव्यं क्रीयते भूरिमूल्यकम् ।
कस्मात्पुरोहितास्तस्य सन्ति विक्रयिणः स्वयम्' ॥ ३५ ॥

35. How can poor people purchase sacrificial animals at such exhorbitant prices ? Why should priests be selling them ?'

इत्येवं चिन्तयन् बालः सस्मार विभुशासनम् ।
यदामोसमुनीन्द्रस्य मुखादाविष्कृतं पुरा ॥ ३६ ॥

36. Thinking in this manner the boy recalled the words of the Lord revealed in ancient days, through the celebrated sage Amos:

'गर्हामहे वयं सर्व-
मुत्सवं भवतां नराः ।

'look into the wrongs of the state and then lift his gaze straight into heaven'. Having been proved right to the people he wanted to save, was exiled into Egypt to die a martyr. - (Oursler)

नहि संसत्सु युष्माकं
परितोषमवाप्नुमः ॥ ३७ ॥

37. "I hate, O people, all your festivities. I shall not take delight in your assemblies.

न वयं प्रतिगृह्णीमो
भवतां हविरीदृशम् ।
गीतं च भवतामस्मत्-
सविधादपनीयताम् ॥ ३८ ॥

38. I shall not accept this kind of offering of yours. I don't want you to sing in my presence.

किन्तु धर्मः प्रसरतु
यथा जलमनर्गलम् ।
नीतिश्चाधः प्रवहतु
यथा निर्झर उल्बणः' ॥ ३९ ॥

39. But let righteousness spread like the incessant flow of water, and let justice flow down like a mighty stream."

एवं मुनिवचः स्मृत्वा धर्मबोधसमुज्ज्वलः ।
चचाल बालकः शीघ्रं पुण्यास्थानोन्मुखस्तदा ॥ ४० ॥

40. Remembering these words of the sage the Boy, burning with a zeal for righteousness, walked immediately into the Holy Place.

यत्रोपाविविशुर्वृद्धा वेदवेदाङ्गपण्डिताः ।
लेखपत्रकराः स्वीयस्थानिकाम्बरमण्डिताः ॥ ४१ ॥
(युग्मकम्)

41. ".....where sat elders who were well versed in the scriptures and the commentaries; who held in their hands the book of the Laws and were in their official robes.

स्त्रीकक्ष्यायां स्थिता माता पुंक्कक्ष्यायां च योसफः ।
यदा ध्यानपरावास्तां तदा संसदमाप सः ॥ ४२ ॥

42. While His mother and Joseph were engaged in meditation, one in the Women's Court and the other in the Men's Court, He reached this assembly.

शृणोत्यवहितस्तेषां धर्मव्याख्यां स बालकः ।
करोति निशितैः प्रश्नैः सर्वान् विस्मितचेतसः ॥ ४३ ॥

43. The Boy listens attentively to their interpretations of the Law; He keeps them all spell-bound by raising subtle questions.

"किं नु तक्षतनूजोऽसौ कुतोऽध्यैष्ट श्रुतीरयम् ?" ।
इति संमन्त्र्य चान्योन्यं सर्वे तं निरवर्णयन् ॥ ४४ ॥

44. "Is he not the carpenter's son ? Where did He learn the Scriptures ?" Thus talking among themselves, they all gazed at Him.

प्रश्नोत्तरमये तेषां संवादे दिवसा गताः ।
मध्ये स मुखमुद्धृत्य दूरादक्षिपदक्षिणी ॥ ४८ ॥

45. Their discussion in the form of questions and

answers, went on for days. Then the Boy raised His head and looked towards the distance.

ददर्श बहिरास्थानादुत्कण्ठाकुलितेक्षणाम् ।
तिष्ठन्तीं विस्मयाविष्टां भर्तृयुक्तां स मातरम् ॥ ४६ ॥

46. He saw His mother, in the company of her husband, standing outside the Council hall, with her eyes full of anxiety, and herself struck with astonishment.

सहयात्रिकमध्येऽस्ति बाल इत्यनुचिन्त्य तौ ।
दिनैकगम्यं पन्थानं जग्मतुर्भवनोन्मुखम् ॥ ४७ ॥

47. They had already done one day's journey towards their home, thinking that the Boy was in the company of their co-travellers.

ततः परं तमन्विष्य ज्ञातिष्वपि सुहृत्स्वपि ।
अनासाद्य तु शीघ्रं तौ प्रत्याजग्मतुराशया ॥ ४८ ॥

48. Then they had begun to look for Him among their relatives and friends, and not finding Him, had immediately returned to the Temple, hoping to find Him there.

"अकारि किमिदं वत्स! कृत्यमावां प्रति त्वया ?
पश्य तातस्तवाहं च त्वामन्विष्य सुदुःखितौ" ॥ ४९ ॥

49. "Dear Child, why have you done this to us; Behold, your father and I have been looking for you in distress.

इति मातृवचः श्रुत्वा जगाद विभुनन्दनः ।
प्रशान्तेनाप्युदात्तेन स्वरेणाल्पस्मितेन च ॥ ५० ॥

50. Hearing these words of His mother, the Son of God said in a calm and sublime voice, and with a gentle smile:

"अन्वैष्यतं किमर्थं मां मत्पितुर्विषये मयि ।
युज्यते समवस्थानमवेदिष्टमिदं न किम् ?" ॥ ५१ ॥

51. "Why did you look for me ? Don't you know that I must attend to my Father's business ?"

श्रुत्वा स तादृशं वाक्यं मुनिश्चिन्ताकुलोऽभवत् ।
मरिया तु पुरावृत्तं स्मृत्वा मौनमधारयत् ॥ ५२ ॥

52. Hearing this speech the sage became thoughtful. But Mary, remembering the past incidents, kept silent.

अथापि सार्धं तनयः पितृभ्यां
ताभ्यां व्रजन् नासरथं समेत्य ।

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51. These are the first recorded words of Jesus in the gospels, and they are in the form of a question.

Here Jesus established the nature of His relationship to His foster father.....He disowned physical paternity, by claiming His divine paternity—that of His heavenly Father. (Fulton Sheen).

तस्थौ तयोस्तत्र वशंवदः सन्
माता तु सर्वं स्वमनस्यरक्षत् ॥ ५३ ॥

53. However, the Son went back with His parents and reached Nazareth. There He lived subject to them. And the mother kept everything in her heart.

इति क्रिस्तुभागवतमहाकाव्ये येशोः शैशवं नाम

दशमः सर्गः

एकादशः सर्गः

स्नापकयोहनस्यागमः

CANTO XI

The Coming of John the Baptist

व्यतीयुरष्टादशवत्सरास्ततः
परं बहिर्लोकदृशां तमोवृताः ।
परं तु विद्यातृषितस्य केवलं
कुमारकस्यात्मनि दीप्तिदायकाः ॥ १ ॥

1. Eighteen years thus passed by. To the outside world this was a dark period. But to the Boy, Who had a thirst for knowledge, these were years of enlightenment.

तदन्तरे योसफनामको मुनि-
र्दिवं ययौ नासरथप्रदीपकः ।
प्रशान्तधीर्नैष्ठिकसंयतेन्द्रियो
नियुक्ततद्दिव्यकुटुम्बपालकः ॥ २ ॥

2. In the meantime, the sage Joseph, the light of Nazareth, the perpetual celibate, the man of serenity, who

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2. At the moment when Jesus was to begin his apostolic ministry His foster-father was already dead. His task finished, there was no longer

had been appointed protector of the Holy Family, passed away.

अहो ! कृतार्थोऽस्ति भवान् मुने ! यतः
स्वधर्मसूनुं भवता सुरक्षितम् ।
न दृष्टवान् क्रूशगतं च वल्लभां
स्वपुत्रशोकासिविदीर्णमानसाम् ॥ ३ ॥

3. Happy are you, O sage, for you did not live to see your foster Son, entrusted to your guardianship, crucified; nor to see your beloved wife's heart pierced by the sword of anguish on the death of her Son.

वयस्यसौ पञ्चदशद्वयेन सं-
मिते ह्यबोधत्समयं समागतम् ।
विहाय गेहं जननीं च संचरन्
स्वधर्ममुद्घोषयितुं प्रकाशतः ॥ ४ ॥

4, When Jesus was thirty years of age, He realised that the time had come for Him to abandon His home and His mother, and to go out and proclaim His dharma.

प्रतीक्षमाणा मुनिभिः पुरातनै-
रुदीरितं रक्षकमक्षयाशया ।
चिरादवर्त्तन्त यहूदमानवाः
स केवलं लौकिकराष्ट्रनायकः ॥ ५ ॥

5. A Saviour was announced by the ancient sages: and the Jewish people awaited with unflagging hope for a mere political deliverer.

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reason for the presence at Nazareth of this faithful servant. (Prat).

अथाविरासीत्सहसा मरुस्थले
महेशवाणी दिवि योहनं प्रति ।
यिसायसाख्यस्य महामुनेर्जग-
त्प्रसिद्धलेखे लिखिता यथैव सा ॥ ६ ॥

6. Then all on a sudden, in the wilderness was fulfilled the word of God concerning John (the son of Zacharias) as was recorded in the world-famous writings of the sage Isaias, as follows:

"अयं मरौ घोषयतोऽस्ति कस्यचि-
द्रवः प्रभोः संस्कुरुत स्वपद्धतिम् ।
विदद्ध्वमध्वानमृजुं निजं यथा
गिरेर्दरी संप्रति पूरयिष्यते ॥ ७ ॥

7, "This is the voice of one crying in the wilderness: 'Prepare the way of the Lord. Make His path straight, so that every valley shall be filled;

यथा महीध्रोऽप्यधरीकरिष्यते
निसर्गवक्रः सरलीकरिष्यते ।
विलोकयिष्यन्ति समस्तमानवा
महेशसाध्यं महनीयरक्षणम्" ॥ ८ ॥

8. and every mountain shall be brought low: and the crooked shall be made straight; and all the peop

6. Many centuries before Isaias had foretold that the Messiah would preceded by a messenger (See also stanzas 7 & 8).

According to the most authoritative opinion, the Baptist made h appearance in the last months of the year 779 A. U. C. which would the year 26 of the Christian era. (Prat)

shall see the great salvation that can be wrought by God alone."

मरुप्रदेशादथ निर्गतं विभो-
निंदेशवाहं युवतापसोत्तमम् ।
व्यलोकयन् सर्वजनाः सविस्मयं
ज्वलन्तमाश्चर्यकरात्मतेजसा ॥ ९ ॥

9. All looked with astonishment at the young sage, the messenger of the Lord, who had emerged from the wilderness, and whose face shone with wonderful spiritual lustre.

तमुष्ट्रलोमारचिताधराम्बरं
फलाशिनं पुष्परसैकपायिनम् ।
महेशसूनोः प्रथिताग्रगामिनं
सखर्यजं स्नापकयोहनाभिधम् ॥ १० ॥
(युग्मकम्)

10. It was the son of Zacharias, known as John the Baptist, the forerunner of the Son of God. He wore a garment made of camel's hair, drank only honey and ate only fruits.

"यूयं परावर्त्तयतात्ममानसं
यत्स्वर्गराज्यं निकटं समागतम्" ।
एवं मुहुर्घोषयतो महामुनेः
सूक्तान्यश्टण्वन् सभयादरं जनाः ॥ ११ ॥

11. "Repent ye, for the Kingdom of Heaven is at hand" the great sage proclaimed. And the people listened to him with fear and respect.

यिरूशलेमस्य च योर्दनानदी-
तटस्य च प्रान्तनिवासिनस्तथा ।
क्रमेण भूयिष्ठयहूदमानवा-
स्तमभ्युपायन् स्नपनाय तत्करात् ॥ १२ ॥

12. People who lived in the neighbourhood of Jerusalem, and on the banks of the Jordan, and gradually most of the Jewish people, approached him to receive baptism at his hands.

जनौघमध्ये फरिसेयनायकान्
समीक्ष्य कांश्चित्स जगर्ज तापसः ।
"भुजङ्गजाः को भवतः समादिशत्
पलायितुं भाविरुषानिपातनात्"॥ १३ ॥

13. When the ascetic saw some leaders of the Pharisees among the crowd, he thundered: "You brood of vipers ! Who has warned you to flee from the wrath to come ?"

जगाद चासौ "फलत स्वयं फलं
स्वकीयचेतःपरिवर्तनोचितम् ।
'पिताऽस्मदीयो मुनिरब्रहाम' इ-
त्यहंकृतिर्मा कुरुतान्तरात्मनि ॥ १४ ॥

14. He also said: "Bear fruits befitting repentance. Do not be proud and say within yourselves: 'We have Abraham for our father,'

निविष्टमूलास्तरवः परश्वधै-
रशेषतोऽद्यैव, हि तेषु यो द्रुमः ।
न यच्छति स्वादुफलानि खण्डितः
स पावकस्येन्धनतां गमिष्यति" ॥ १५ ॥

15. Even now the axe is laid to the root of the trees. Every tree that does not bear good fruit shall be cut down, and thrown into the fire."

तदा स पृष्टश्च जनै"र्मुनीन्द्र! नः
किमद्य कर्तव्यमिहास्ति कथ्यताम्" ।
स चाह "यस्याम्बरयुग्ममस्ति स-
स्तयोर्ददात्वेकतरद्विवाससे ॥ १६ ॥

16. Then the people asked him: "O great sage, what shall we do now ? Tell us". He said: "He who has two coats let him give one to him who has none.

समृद्धभोज्यं भुवि यस्य विद्यते
स पूरुषश्चात्र करोतु तादृशम् ।
कदा न शुल्काधिकृतेन गृह्यतां
बलिर्यथाऽऽज्ञापितसंख्यकाधिकः" ॥ १७ ॥

17. And he who has plenty of food, let him do likewise. The tax collector should not collect a greater amount than what is appointed him."

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15. In palestine, trees are cultivated only for their fruit; every unproductive olive and fig tree is immediately cut down and used for fire wood. (Prat).

उवाच सूक्ताभिरतान् स सैनिकान्
"कदापि मा पीडयतान्यमानुषान् ।
न यूयमारोपयत स्वसोदरे
मृषापराधं, स्वभृतैस्तु तृप्नुत" ॥ १८ ॥

18. And to the soldiers who were interested in his speech he said: "Do not molest other people. Do not bring false accusation against your brother. Be content with your wages."

असौ मुनिः क्रिस्तुमहोदयः किमि-
त्यतर्कयन् भूरिजनाः स्वमानसे ।
मुनिस्तु तान् प्रत्यवदत्त्रिकालवि-
"ज्ञलान्तरेऽत्र स्नपनं करोम्यहम् ॥ १९ ॥

19. Many people wondered: Is this sage the Christ? The prophet told them: "I baptize you with water.

समागमिष्यत्यनु मां महाशयः
स एव मत्तो बलवत्तरो नरः ।
अहं तु तत्पादुकयोर्निबन्धनीं
न मोक्तुमर्हाम्यवबोधतार्भकाः ॥ २० ॥

20. But the one who is coming after me is mightier than I. Know, my children, that I am not worthy even to untie the latchet of His sandals.

युष्मान् पवित्रात्मनि चानले महान्
स स्नापयिष्यत्यथ शोधयिष्यति ।

शूर्पेण तत्पाणिगतेन तत्खलं
गोधूमराशिं स च संग्रहीष्यति ॥ २१ ॥

21. That Great One will baptize you with the Holy Spirit and with fire. With the winnowing fan in His hand He will clear His threshing floor and will collect His wheat.

ततोऽप्यनिर्वाणहुताशनेन तां-
स्तुषानशेषान् स विदाहयिष्यति" ।
एतैश्च सोऽन्यैरपदेशवाङ्मयै-
र्जनान् सुसंवादमबोधयन्मुनिः ॥ २२ ॥

22. Then He will burn the chaff in an unquenchable fire." With these and other allegorical words the sage announced the gospel to the people.

परेद्युरालोक्य तमाव्रजन्तं
निजान्तिकं येशुमुवाच योगी ।
"पश्यायमस्तीश्वरमेषशावो
यः पापशान्तिं जगतः करोति ॥ २३ ॥

23. The next day, seeing Jesus coming to him, the sage said: "Behold, the Lamb of God, who takes away the sins of the world.

सोऽयं यमुद्दिश्य मयोक्तमेवं
'समागमिष्यत्यनु मां महात्मा' ।

ममापि नाथं तमवेत जातं
यतः स मत्तः किल पूर्व आसीत्" ॥ २४ ॥

24. "This is He of whom I said 'a Great One is coming after me'. But He is my Master, you must understand, and He was born before me."

स्नानाय तस्यान्तिकमागतं तं
निवारयन् येशुमृषिर्बभाषे ।
"अहं त्वया संस्नपनीय एव
कथं त्वमागच्छसि मत्समीपम्" ॥ २५ ॥

25. The sage prevented Jesus, who came to be baptized, and said: "I ought to be baptized by you. How is it that you come to me ?"

तं प्रत्यवादीद्विनयेन येशु-
"द्यानुमन्यस्व यथोचितं तत् ।
यदावयोः साधकसर्वधर्म"
स्तदा मुनिस्तं स्वयमन्वमंस्त ॥ २६ ॥

26. Jesus humbly answered him: "Please consent to this now, for it is the means for both of us to fulfil our dharma." Then the sage consented.

अकल्मषोऽप्येवमजात्मजोऽभू-
दघापहस्नानविधेर्विधेयः ।

सुमञ्जुलाच्छस्फटिकालयस्य
सुधाविलेपः पुनरुक्त एव ॥ २७ ॥

27, Thus the Son of God, though sinless, submitted Himself to the rite of baptism, which washes off the sins. Whitewashing a beautiful crystal mansion is really redundant.

यदाऽत्मना संस्नपितेशनन्दने
जवेन नद्याः स्वयमुत्थितस्तेऽम्भसः ।
अतर्कितं तस्य कृते तदा दिवः
कवाटमुद्घाटितमैक्षत व्रती ॥ २८ ॥

28. When the Son of God, after baptism, rose from the waters of the river the ascetic suddenly saw the gates of heaven opened.

पतत्यधः किं नभसो दिनेश इ-
त्यलोकतोर्ध्वं हृदि विस्मितो मुनिः ।
कपोतरूपः समवातरद्दिवः
स पावनात्मा सुतमाश्रयत् किल ॥ २९ ॥

29. The sage looked up wondering in his heart whether the sun was falling from the sky. The Holy Spirit, assuming the form of a dove, descended from heaven, and rested on the Son (of God).

तदा नभस्तः सहसोदभूच्च
महेशवाणी स्तनितोपमाना ।

"प्रियात्मजोऽयं मम पश्य यस्मिन्
प्रीतोऽह"मित्यद्भुतसाक्ष्यरूपा ॥ ३० ॥

30. And suddenly from heaven there was heard a deep voice like thunder saying: "Behold my dear Son, in whom I am well pleased"—a heavenly witness (to Christ's divinity).

श्रुत्वा दिवः प्रकटसाक्ष्यमिदं जनास्ते
जज्ञुर्मुनिं प्रहितमेव महेश्वरेण ।
येशुं चिराय समुदीक्षितरक्षकं च
लेखेषु विश्रुतमहर्षिभिरुक्तपूर्वम् ॥ ३१ ॥

31. Hearing this clear testimony from heaven, the people understood that the sage was indeed sent by God, and that Jesus was the long-expected Saviour predicted by the celebrated sages in their writings.

इति क्रिस्तुभागवतमहाकाव्ये
स्नापकयोहनस्यागमो नाम

एकादशः सर्गः

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30. The very words the Father spoke here, "Thou art my son" etc. had been prophetically addressed to the Messia a thousand years before, in the second psalm:

"Thou art my son, I have begotten thee this day" (Psalm II. 7).

द्वादशः सर्गः

पिशाचस्य प्रलोभनं येशोः शिष्यवरणं च ।

CANTO XII

The Temptation. The call of the Disciples.

योहनस्नपितो येशुर्नीतः स परमात्मना ।
मरुस्थलं स्वयं जेतुं पिशाचस्य विलोभनम् ॥ १ ॥

1. Jesus, after being baptized by John, was led by the Holy Spirit to the wilderness to overcome the temptation of the devil.

चत्वारिंशद्दिनान्यस्मिन् मरौ रात्रीश्च तावतीः ।
सोऽवर्त्तत निराहारश्चरंस्त्रीव्रतपः स्वयम् ॥ २ ॥

2. Forty days and as many nights He fasted in the

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1. The Temptation—It is through temptation that the depth of character is revealed. The scripture says:

   Blessed is he who endures under trials
   When he has proved his worth,
   He will win that crown of life,
   Which God has promised to those who love Him (James: 1 - 12).

   Desert—By this name all the tradition understood a certain hill to the west of Jericho, which now bears the name of the "Fortieth" in memory of the fasting of Jesus (Fouard).

2. For Jesus these 40 days of solitude are the last of His preparation. For 40 years the Jewish people wandered in the desert before entering into

wilderness doing severe penance.

यथा दीपं निवातस्थं कृत्वा चित्तमचञ्चलम् ।
एकाग्रेणात्मनात्मानं स पश्यन्नतपत्तपः ॥ ३ ॥

3. Keeping His mind steady like a lamp unexposed to the wind, He performed penance with concentration, seeing His self with His soul.

निवृत्य सर्वकर्मभ्यः संयम्य सुदृढं मनः ।
उपोषितस्य संजाता क्षुधा तस्यातिदुःसहा ॥ ४ ॥

4. Abstaining from all action, and tightly restraining His mind, He fasted severely, and at last He felt an unbearable hunger.

तपः क्लान्तस्य तस्याग्रे विहस्याविरभूत्तदा ।
पिशाचः क्षीणचित्तानां रन्ध्रालोके विचक्षणः ॥ ५ ॥

5. When He was exhausted with penance, there appeared before Him the devil laughing, who is expert in detecting flaws in the character of weak persons.

द्विपक्षः सिंहलाङ्गूलो द्विशृङ्गो रक्तलोचनः ।
वल्कचर्मा घनश्यामो बीभत्सो मूर्त्तिमानिव ॥ ६ ॥
(युग्मकम्)

6. He had a pair of wings, a tail like that of the lion, two horns, ruddy eyes, and body covered with scales.

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the kingdom promised by God. For 40 days Moses remained close to God to hear His Laws. For 40 days Elijah wandered in the desert fleeing the vengeance of the wicked queen. (Papini)

6. This description of the devil is based on the portrayal by Christian artists.

He was jet-black, and looked the very embodiment of repulsiveness.

सर्वविद्वेषचिन्तानां सर्वकुत्सितकर्मणाम् ।
सर्वदुर्वचसां मूर्त्तिः पिशाचस्तु प्रकीर्त्यते ॥ ७ ॥

7. The devil is said to be the embodiment of all hateful thoughts, all crooked deeds and all ugly words.

स येशुमुपगम्याह "यदि देवसुतो भवेः ।
तर्हीमे प्रस्तराः पूपा भवेयुस्त्वं तथाऽऽदिश" ॥ ८ ॥

8. He approached Jesus, and said: "If you are the Son of God, command these stones to become loaves of bread."

"न केवलमपूपेन नरो जीवति, किंतु सः ।
मुखान्निर्गच्छता धातुर्वचसा येन केनचित्" ॥ ९ ॥

9. "Not by bread alone, but by every word that proceeds from the mouth of God, does man live."

श्रुत्वा प्रतिवचः क्रिस्तोर्नीत्वा तं पुण्यपत्तनम् ।
शिखरे देवगेहस्य स्थापयित्वा जगाद सः ॥ १० ॥

10. Hearing this reply of Christ, he led Him to the Holy City, set Him on the pinnacle of the Temple, and said to Him:

"भवांश्चेदीशसूनुः स्यादधस्तात्प्रपतत्वितः ।
यतो लिखितमास्ते यदादेशं स प्रदास्यति ॥ ११ ॥

त्वत्कृते निजदूतेभ्यस्तत्त्वां वक्ष्यन्ति ते करैः ।
यदाहतं पदं न स्याच्छैले तावक"मित्यपि ॥ १२ ॥
(युग्मकम्)

11, 12. "If you are the Son of God, throw yourself down from here; for it is also written: 'He will give command to His angels concerning You, that they may bear You up in their hands lest you strike your foot against a stone." Thus too said the Evil One.

प्रत्यभाषत येशुस्त"मिदं च लिखितं पुनः ।
मा कार्षीस्त्वं निजेशस्य प्रभोर्मिथ्याप्रलोभनम्" ॥ १३ ।

13. Jesus answered him: "It is also written: 'Thou shalt not tempt the Lord thy God."

पिशाचः पुनरत्युच्चं गिरिं नीत्वा जगत्पतिम् ।
जगतः सर्वराज्यानि दर्शयन् पटुरब्रवीत् ॥ १४ ॥

14. After this the crafty devil took the Lord of the world to a very high mountain, showed Him all the kingdoms of the world, and said to Him:

"प्रणिपत्य भवान् कुर्यादस्मदाराधनं यदि ।
तर्ह्येतानि च सर्वाणि तुभ्यं दास्यामि सांप्रतम्" ॥ १५ ॥

15. "If you will fall down and worship me, all these I shall give you."

"अपेहि रे पिशाच! त्वं" जगर्ज स जगत्प्रभुः ।
"लिखितं स्वेश्वरस्यैव कार्यमाराधनं त्वया ॥ १६ ॥

16. "Begone, you devil" thundered the Lord of

World. "It is written 'You shall worship only your God'.

भजनीयः स एवे"ति ब्रुवन्तमजहादसौ ।
ततस्तत्रागताः स्वर्गदूताः पर्यचरन् प्रभुम् ॥ १७ ॥

17. Him alone shall you worship". When He had spoken thus, the devil left Him. Then the angels came and ministered to the Lord.

प्रवर्तमानो दम्भोऽसावसाध्ये हास्यतां गतः ।
दशास्य इव देवारिः कैलासोद्धरणे पुरा ॥ १८ ॥

18. He who insolently attempted the impossible became an objebt of ridicule like the Ten-headed One (Ravana) the enemy of gods, who, in days of old, tried to uproot the Kailasa mountain.

तपोविघ्नोद्यतः कामः शम्भुना भस्मसात्कृतः ।
विलोभकः पिशाचस्तु जितोऽपि गुरुणोज्झितः ॥ १९ ॥

19. Kama, who attempted to disturb the penance of Siva was burned to ashes by the latter. The tempter devil,

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18. RAVANA once attempted to uproot the Kailasa mountain, the residence of Siva, but Siva pressed it down, and crushed the demon's hands under it; from this calamity he was relieved only by propitiating that deity.

19. KAMA is the Cupid of the Hindu mythology. When the gods wanted a commander for their forces in their war with the demon Taraka, they sought the aid of Kama in drawing the mind of Siva towards Parvati, whose issue alone could vanquish the demon. Kama undertook the mission; but Siva, being offended by the disturbance of his penance, burnt him down with the fire of his third eye.

on the other hand, was let off by the Master.

शिष्याभ्यामेकदा ताभ्यां योहनो वाहिनीतटे ।
तिष्ठन् ददर्श गच्छन्तमादेकाकिनं प्रभुम् ॥ २० ॥

20. One day, when he was standing on the bank of the river, in the company of two disciples, John the Baptist saw the Lord going alone at some distance.

तं निरीक्ष्य जगादासौ निर्दिश्याङ्गुलिसंज्ञया ।
"विलोकयतमीशस्य पावनं मेषशावकम् ॥ २१ ॥

21. Observing Him, and pointing out to Him, John said: "Behold the Holy Lamb of God.

मया दृष्टं पवित्रात्मा स्वर्गादिह कपोतवत् ।
अवरुह्यावतस्थे स तस्योपरि तदद्भुतम् ॥ २२ ॥

22. I have seen with awe the Holy Spirit descending from heaven like a dove and alighting on Him.

नाजानां तमहं किन्तु येनाहं प्रेषितोऽभवम् ।
तेनैव कथितोऽभूवमयमीशात्मभूरिति" ॥ २३ ॥

23. I myself did not know Him, but He who sent me said to me that He is the Son of God."

तच्छ्रुत्वा वचनं शिष्यौ तौ येशुमनुजग्मतुः ।
येशुः प्रतिनिवृत्याह "किमद्यान्विष्यथो युवाम्?" ॥ २४ ॥

24. Hearing these words the two disciples followed

20. The Passover was approaching, and the highways were filled with people driving or carrying their one-year-old lambs to the Temple to be sacrificed. John was the parting voice of the Old Testament, in which the lamb played such an important role. (Fulton Sheen)

Jesus. Jesus turned and said to them: "What do you seek ?"

"गुरो ! वससि कुत्रे"ति ताभ्यां पृष्टो गुरूत्तमः ।
"एत्य पश्यत"मित्येवं स शिष्यौ न्यममन्त्रत ॥ २५ ॥

25. "Master, where do you live ?" they asked. "Come and see" He answered, inviting the two disciples.

गत्वा निशां तेन सार्धं यापयामासतुश्च तौ ।
'अन्द्रियो' 'योहन'श्चेति स्नापकच्छात्रसत्तमौ ॥ २६ ॥

26. Both of them, going with Him, spent the night in His company. They were Andrew and John, the best two disciples of John the Baptist.

परेद्युरन्द्रियः सख्या 'शिमोनं' प्राप्य सोदरम् ।
"आसादितो महान् क्रिस्तुरावाभ्या"मित्यभाषत ॥ २७ ॥

27. The next day Andrew, accompanied by his friend, went to his brother Simon and said to him: "We have found the great Christ."

अन्द्रियेणान्तिकानीतं शिमोनं गुरुरब्रवीत् ।
"योनासज ! शिमोन ! त्वं पित्र इत्यभिधास्यसे" ॥ २८ ॥

28. The Master said to Simon, who was brought to Him by Andrew: "So you are Simon, the Son of Jonas ? You shall be called Peter" (which means rock).

परेद्युर्येशुरालोक्य धीवरं 'फिलिपा'ह्वयम् ।
आजुहावानुगन्तुं स्वं सोऽपि तं शीघ्रमन्वगात् ॥ २९ ॥

29. The next day Jesus saw the fisherman named Philip and said to him: "Follow me". He immediately followed Him.

फिलिपस्त्विक्षयेलीयं नथान्येलं नरोत्तमम् ।
उदुम्बरतरुच्छायास्थितमासाद्य चाब्रवीत् ॥ ३० ॥

30. Then Philip approached Nathaniel, a noble Israelite, who was resting in the shade of a fig tree, and said to him:

"सखे! यः पूर्वकैः प्रोक्तस्तापसैः क्रिस्तुराडिति ।
आसादितः स चास्माभिर्येशुर्नासरथोद्भवः" ॥ ३१ ॥

31. "Friend, we have found Him, of Whom the ancient prophets spoke of as Christ the King, Jesus of Nazareth"

नथान्येलस्तदाऽपृच्छद्भद्रं किमपि लभ्यते ।
लोकेन किं नासरथादेत्य पश्येति चापरः ॥ ३२ ॥

32. Then Nathaniel said to him: "Can anything good for the world come out of Nazareth ?" "Come and see" replied the other.

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30. Nathaniel is also called Bartholomew.

32. The term "Nazarene" signified contempt. The little village was off the main roads, at the foot of the mountains. It was out of the reach of the merchants of Greece, the legions of Rome and the journeys of the sophisticated. Nazareth was in Galilee, and the whole of Galilee was a despised region in the eyes of the more cultured people of Judea. (Fulton Sheen).

आगच्छन्तं निजोपान्तं नथान्येलं निरीक्ष्य सः ।
"दृश्यतां निर्व्यलीकोऽयमिस्रयेल्यो"ऽवदद्गुरुः ॥ ३३ ॥

33. The Master observed Nathaniel who was coming to Him, and said: "Behold, an Israelite, in whom there is no guile."

नथान्येलस्तमप्राक्षीत् "कथं जानाति मां भवान्?" ।
"त्वं तस्योदुम्बरस्याधः स्थितः संलक्षितो मया ॥ ३४ ॥

फिलिपस्याह्वानतः प्रागि"ति शंसति तं गुरौ ।
"प्रभो! भवानीशसूनु"र्नथान्येलस्तदाऽवदत् ॥ ३५ ॥
(युग्मकम्)

34. 35. Nathaniel asked Him: "How do you know me?" "When you were under the fig tree I saw you, before Philip called you". When the Master said this, Nathaniel exclaimed: "Lord ! you are the Son of God."

ततः परं गालिलीयसागरस्य तटे चरन् ।
ददर्श भ्रातरौ येशुः क्षिपन्तौ जालमम्भसि ॥ ३६ ॥

36. After this, when walking along the shore of the sea of Galilee Jesus saw two brothers casting their nets into the water.

पित्राभिधं शिमोनं च तस्य भ्रातरमन्द्रियम् ।
दृष्ट्वा तौ धीवरावेवमाजुहाव गुरूत्तमः ॥ ३७ ॥

37. Seeing those two fishermen, Simon called Peter and his brother Andrew, the Master called them thus:

"आगच्छतं युवां पश्चान्मम, जालं विहाय तत् ।
युवामद्य करिष्यामि मनुष्यग्राहिणावहम्" ॥ ३८ ॥

38. "Put away the nets, both of you, and follow me. I shall make you fishers of men."

तूर्णं विहाय तौ जालं भ्रातरावन्वगच्छताम् ।
गत्वान्यत्र ददर्शासौ भ्रातरावपरौ गुरुः ॥ ३९ ॥

39. Immediately the two brothers put away their nets and followed Him. Going to another spot the Master met another pair of brothers.

पुत्रौ सिबदियस्यैतौ दृष्ट्वा 'याकोबयोहनौ' ।
आजुहाव स नौकां तौ हित्वा तमनुजग्मतुः ॥ ४० ॥

40. Seeing them, who were Jacob and John, the two sons of Zebedee, He called them. They left their boat and followed Him.

अत्रान्तरे भूपतिरन्तिफासः स्वधर्मपत्नीं सुगुणां विहाय ।
हेरोदियां स्वानुजवल्लभां तां हृत्वा कुशीलां महिषीं चकार ॥४१॥

41. At that time king Herod Antiphas, abandoning

41. After the death of Herod the great, the last of his three wills remained to be carried out.....The will had to be approved by Caesar Augustus. Archilaus and Antiphas set out for Rome. At Rome Antiphas was the guest of his half brother Herod Philip, who was living as a private citizen In Rome. He was married to Herodia, who was also his niece. Antiphas and Herodia agreed that as soon as he returned to his own territories he would repudiate his wife, the daughter of Aretas, king of

his virtuous wife, took Herodia, the wife of his brother, and made that wicked woman his queen.

सोदर्यजायाहरणस्य हेतो-
निर्भर्त्सितः स्नापकयोहनेन ।
भूपो हि तत्प्रेरणया विलोल-
स्तं भूगृहे धीरमुनिं बबन्ध ॥ ४२ ॥

42. The fickle-minded King, who was denounced by John the Baptist for taking his brother's wife, being induced by her, cast the brave ascetic into prison.

इति क्रिस्तुभागवतमहाकाव्ये
पिशाचस्य प्रलोभनं येशोः शिष्यवरणं च

द्वादशः सर्गः

Nabateans. But Antiphas' lawful wife got wind of the arrangements, and fled to her father, to avoid the humiliation of being repudiated.

42. No one dared to brave the arrogance of the ruler who thus shamelessly violated the national and religious laws. Only one person had the courage to do so, and that was John the Baptist. He was imprisoned in the Machaerus and remained in prison about 10 months. (Ricciotti) [See also Canto XIX].

त्रयोदशः सर्गः

विवाहोत्सवे भगवतः प्रथमाद्भुतम् ।

CANTO XIII

The Marriage Feast at Cana and the First Miracle.

अथ गालिलिदेशस्थे ग्रामे कानाह्वये तदा ।
विवाहः प्रोज्ज्वलः क्रिस्तोर्मातृबन्धुगृहेऽभवत् ॥ १ ॥

1. There was at that time a colourful marriage celebration in the village called Cana, in the province of Galilee, in the house of a relative of Christ's mother.

तत्रासीदातिथेयीनां मध्ये सर्वादृता सती ।
मरिया सर्वतो दृश्या सर्वकार्यसमाकुला ॥ २ ॥

2. In the midst of the hosts was Mary, who was respected by all; she was seen everywhere, and was attending to all the affairs in the house.

निमन्त्रितः सशिष्योऽत्र येशुस्तत्तादृशोत्सवः ।
तस्मै चिन्तारतायापि रुरुचे हि कदाचन ॥ ३ ॥

3. Jesus, with His disciples, was invited to the marriage; for, though He was of a thoughtful nature, occasional festivities like this were agreeable to Him.

आहूतैरप्यनाहूतैराकीर्णमभवद्गृहम् ।
यतस्तत्र समायाति नासरीयो गुरुर्महान् ॥ ४ ॥

4. The house was filled with the invited and the uninvited; for, to that house was coming the great Teacher from Nazareth.

भोजनोत्सववेलायामाहूय मरिया सुतम् ।
"वत्स! द्राक्षारसोऽमीषां नास्ती"त्यवददाकुला ॥ ५ ॥

5, While the dinner was going on Mary called her Son, and said to Him with anxiety: "Son, they have no wine."

श्रुत्वा देवात्मजस्तस्या याचनागर्भितं वचः ।
जगाद"भद्रे! किं कार्यं भवत्या मम चात्र भोः? ॥ ६ ॥

6. Hearing her words which implied a request, the Son of God said: "Woman, what is that to me and you ?

समयो मामकः साक्षादिदानीं नह्युपस्थितः" ।
साऽवदत्सेवकान् "यूयं कुरुध्वं यद्ब्रवीत्ययम्" ॥ ७ ॥

7. My time has not yet come." She then said to the servants: "Do whatever He tells you."

तत्रासंस्तोयपात्राणि षट् पाषाणमयानि च ।
तानि पूरयितुं तोयेनादिदेशाद्भुतोद्यतः ॥ ८ ॥

8. There were six stone jars. The Master who was about to work a miracle, asked them to fill the jars with water.

शुचित्वसाधनान्येव पात्राणि परिषेवकाः ।
महान्ति पूरयामासुराकर्णममलाम्भसा ॥ ९ ॥

9. The servants filled to the brim those big jars, which were intended for the rites of purification, with water.

पुनर्गुरोर्निदेशात्ते स्वल्पमादाय तं रसम् ।
भोज्याध्यक्षान्तिकं प्राप्य ददौ तस्मै सविस्मयम् ॥ १० ॥

10. Then taking a little of it, as directed by the Master, they went to the steward and gave it to him evidently astonished.

तोयं परिणतं द्राक्षारसत्वेन गृहीतवान् ।
भोज्याधिपः समास्वाद्य गृहस्वामिनमब्रवीत् ॥ ११ ॥

11. The steward, taking the water now turned wine, tasted it and said to the Master of the house.

"परिवेषयति द्राक्षारसं प्रथममुत्तमम् ।
सर्वः, पश्चान्निकृष्टं, तद्विपरीतं कृतं त्वया" ॥ १२ ॥

12. "Everybody serves the good wine first, then the poor wine; but you have acted the other way about."

आनीतोऽयं कुत इति नाजानाद्भोजनाधिपः ।
किन्त्वजानन् भुजिष्यास्ते यैर्जलं तत्समुद्धृतम् ॥ १३ ॥

13. The steward did not know from where it was brought. But the servants who drew the water knew it.

एवमाश्चर्यकृत्यानामारम्भस्तत्र येशुना ।
अकारि स्वप्रतापं च प्रस्फुटीकृतवानसौ ॥ १४ ॥

14. Thus the works of miracle were inaugurated there by Jesus, and with that He manifested His glory.

ततः कारागृहे बद्धं योहनं तं निशम्य सः ।
हित्वा नासरथं येशुः सागरस्य तटं ययौ ॥ १५ ॥

15. Then hearing that John was imprisoned, Jesus left Nazareth, and went to the seashore.

वसन् सागरतीरस्थे 'कफर्णाहूम'पत्तने ।
घोषणां कर्तुकामः सन् स जनानेवमब्रवीत् ॥ १६ ॥

16. While staying at Caphernaum, a town on the sea coast, He, desirous of preaching to the people, said to them:

"यूयं कुरुत निर्व्याजं पश्चात्तापं स्वचेतसा ।
यदासन्नं स्वर्गराज्य"मित्येवं स प्रचक्रमे ॥ १७ ॥

17. "Repent yourselves sincerely; for the Kingdom of heaven is at hand." Thus He began.

परिक्रम्य ततः कृत्स्नां गालिलीं येशुरन्वहम् ।
तत्रत्येषु समाजेषु जनेभ्यः शिक्षणं ददौ ॥ १८ ॥

18. Then Jesus going round the entire province of Galilee, day after day, taught the people in the Synagogues.

अधिकृत्य स्वर्गराज्यं सुसंवादमघोषयत् ।
स चोपाशमयद्रोगांस्तत्तद्देशनिवासिनाम् ॥ १९ ॥

19. He preached the good news about the Kingdom of heaven, and cured the diseases of the people of those places.

अपस्मारार्दिताश्चान्यैर्बहुभिः पीडिता गदैः ।
भूताविष्टाश्च सर्वेऽपि तेन स्वस्थीकृताः क्षणात् ॥ २० ॥

20. Those suffering from epilepsy, and troubled by different kinds of diseases, and those possessed by the devil—all were cured by Him instantly.

कृत्स्नेऽपि गालिलीदेशे व्यानशे तस्य विश्रुतिः ।
तमन्वगच्छत्सर्वत्र महती जनसंहतिः ॥ २१ ॥

21. His fame spread throughout the country of Galilee. Everywhere great crowds followed Him.

आजगाम पुनर्येशुः पुरं नासरथं निजम् ।
यत्र स न्यवसद्बाल्ये पितृभ्यां परिपोषितः ॥ २२ ॥

22. Then Jesus returned to Nazareth, His own town, where He was brought up, and spent His boyhood.

एकस्मिन् विश्रमदिने प्रविश्य स सभागृहम् ।
वेद्यां पाठार्थमुत्तस्थौ लेखपत्रं वहन् करे ॥ २३ ॥

23. On a Sabbath day He went to the Synagogue,

23. The reading of the prophets was ordinarily done by a rabbi. But when some stranger or some Jew distinguished for his doctrine happened to appear

and stood up on the dais to read the scroll of scripture, which He held in His hand.

यिसायसमुनेर्ग्रन्थं समुद्घाट्य पपाठ च ।
वाक्यमात्मपरामर्शि विद्वत्स्ववहितेषु सः ॥ २४ ॥

24. He opened the book of Isaias and read the passage refering to Himself, while the learned men sat listening.

'आस्ते मयि प्रभोरात्मा
यन्मामभिषिषेच सः ।
ज्ञापयेयं सुसंवादं
दरिद्रान् मानुषान् यथा ॥ २५ ॥

25. 'The spirit of the Lord is upon me, because He has annointed me, so that I may preach the good news to the poor.

तेनाहं प्रेषितो दातु-
मन्धेभ्यो दर्शनं तथा ।
बन्दिमोक्षं घोषयितुं
विस्रष्टुं पीडितानपि' ॥ २६ ॥

26. He has sent me to give sight to the blind, to procl-

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in the assembly, they would press him to mount the platform so that they might profit by his instructions.

The renown which had now begun to surround the name of Jesus merited such honours for Him. The moment of His rising to speak was just as the reading of the Law was concluded. The caretaker of the Synagogue handed Him the Oracles of Isaias. Jesus, unwinding the long scroll of papyrus, rolled about a wand of wood or ivory, found the lesson marked for the day, and read the prophetic words: "The spirit of the Lord is upon me" etc. (Fouard)

aim release to the captives, and to set at liberty those who are oppressed.'

पठित्वा वचनं बद्ध्वा ग्रन्थं चोपविवेश सः ।
निरीक्षमाणास्तं सभ्या निर्निमेषं स्थितास्तदा ॥ २७ ॥

27. Having read this passage, He tied up the book, and sat down. The audience sat there gazing at Him with unwinking eyes.

स पुनर्वक्तुमारेभे "कृतमद्यैव सार्थकम् ।
मयोद्धृतं वेदवाक्यं युष्माकं कर्णगोचरे" ॥ २८ ॥

28. He continued: "Today these words of the scripture have been fulfilled in your hearing."

एतच्छ्रुत्वा समाजस्थाः सर्वे तं बहुमेनिरे ।
तन्मुखान्निःसरत्स्वापुर्वचस्स्वधिकविस्मयम् ॥ २९ ॥

29. Hearing this all the members of the Synagogue applauded Him. They were greatly astonished at the words that proceeded from His mouth.

"अपि नासौ तक्षकस्य पुत्र" इत्यपि तेऽब्रुवन् ।
स जगाद "ध्रुवं यूयमिमां सूक्तिं च वक्ष्यथ ॥ ३० ॥

30. "Is he not the son of the carpenter ?" they said. He replied : "Surely you will quote me this maxim:

'करोतु हे वैद्य! भवानात्मनो व्याधिमोचनम् ।
विदेशे कृतमाश्चर्यं त्वं स्वदेशेऽपि कुर्वि'ति ॥ ३१ ॥

31. 'O physician, heal thyself. Do in your own place also the wonders which you worked in other places.'

सत्यं ब्रवीम्यहं युष्मान् यत्सर्वत्र समीक्ष्यते ।
न दीर्घदर्शी यः कोऽपि स्वदेशे बहुमन्यते ॥ ३२ ॥

32. But truly I tell you, it is seen everywhere that no prophet is honoured in his own country.

एलियाख्यमुनेः काले यिस्रयेलेषु सर्वतः ।
दुर्भिक्षमभवच्चासन् बह्व्यश्च विधवाः पुनः ॥ ३३ ॥

33. In the days of the prophet Elijah there occurred a famine throughout Israel, and there were many widows.

एलियः प्रहितस्तासां न स्त्रीणां कामपि प्रति ।
किंतु 'सीदोन' देशस्थां तां कांचिद्विधवां प्रति ॥ ३४ ॥

34. But Elijah was sent to none of them, but only to a certain widow in the country of Sidon.

एलीशस्य पुनः काले बहवः कुष्ठिनोऽभवन् ।
उल्लाघितो न कोऽप्येषां 'नामाना'ख्यसिरियादृते" ॥ ३५ ॥

35. And again, in the days of the Prophet Elisha there were many lepers in Israel, and none of them was cleansed, but only Naman the Syrian.

इदं श्रुत्वा समाजस्थाः सर्वे रोषात्समुत्थिताः ।
नगरात्तं बहिष्कृत्य गिरेरग्रमथानयन् ॥ ३६ ॥

36. When they heard this all the members of the Synagogue rose up in wrath. They put Him out of the town, and led Him to the brow of the hill.

भग्नाभिमानरुषितास्त्वरया यहूदाः
शैलाग्रतो बत निपातयितुं तमैच्छन् ।
येशुर्व्रजन् दृढपदन्यसनेन तेषां
मध्येन शान्तमवरुह्य गिरेस्तिरोऽभूत् ॥ ३७ ॥

37. The Jews, who were enraged when their pride was wounded, wanted to throw Him down immediately from the top of the hill; but Jesus, passed through their midst with firm steps, and calmly descended the hill and disappeared.

इति क्रिस्तुभागवतमहाकाव्ये भगवतः प्रथमाद्भुतं नाम

त्रयोदशः सर्गः

37. "Passing through the midst of them, He went His way" calmly, either because the Nazarenes had finally recoiled before the enormity of the crime, or because the Saviour had overawed them by the majesty of His person and the power of His look, or because God had blinded His enemies and paralyzed their arms, (Prat).

चतुर्दशः सर्गः

समरियाङ्गनावृत्तान्तः

CANTO XIV

Jesus and the Samaritan Woman

तिरस्कृतः फरीसेयैर्गन्तुकामः स गालिलीम् ।
सहितः पञ्चभिः शिष्यैः प्रययौ गुरुसत्तमः ॥ १ ॥

1. The Master, rejected by the Pharisees, and desirous to go to Galilee, set out accompanied by five disciples.

ततः समरियाभिख्यदेशेन प्रस्थिते गुरौ ।
विस्मितास्ते मिथो वीक्ष्य तूष्णीं शिष्यास्तमन्वयुः ॥ २ ॥

2. As the Master was proceeding through the country called Samaria, the disciples looked at each other in astonishment, but they silently followed Him.

यहूदानां समर्याणामभूद्वैरं चिरन्तनम् ।
असंभाष्याननिर्वर्ण्यानस्पृश्यान्मेनिरे मिथः ॥ ३ ॥

3. There was a long-standing feud between the Jews

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2. To return to Galilee Jesus chose the road which ran through the center of Palestine, and therefore, across Samaria. (Ricciotti).

3. The Samaritans were descendants of foreign settlers imported into that

and the Samaritans, so much so that the one considered the other as unworthy of conversing with, or looking at, or touching.

तस्मिन्देशे सिखर्याख्यपुरे श्रान्तो गुरूत्तमः ।
ख्यातयाकोबकूपस्य निकटे समुपाविशत् ॥ ४ ॥

4. Being tired, the Master sat down by the famous Jacob's well, which was in the town of Sikharia, in the province of Samaria.

कूपान्तिके शिलाखण्डे तं गुरुं ध्यानमास्थितम् ।
वीक्ष्य बाधाऽस्य माभूदित्यादरात्ते ययुस्ततः ॥ ५ ॥

5. The disciples, seeing the Master sitting in meditation on a stone slab near the well, left the place lest they should cause Him disturbance.

यदा ते भोज्यमादातुं शिष्यास्तन्नगरं गताः ।
तदा जलार्थमायाता काचित्समरियाङ्गना ॥ ६ ॥

6. As soon as the disciples had gone to the town to

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region by the Assyrians toward the end of the 8th century B. C. and they gradually fused with the Israelite peasants left there. By the 4th century B. C. the Samaritans had their own Temple on Mount Garizim. (Vide St. 20). They considered they alone held the deposit of patriarchal religious faith. This caused constant hostilities between the Jews and the Samaritans. (Ricciotti).

4. Jacob's well—At a certain point the road entered a narrow valley formed by Mount Ebal on the north and Mount Garizim on the south. A short distance before entering the valley from the east, there was a spot in the history of the Hebrew patriarchs, the site of Jacob's well, which is still standing. The well today is over 90 feet deep, one of the deepest in Palestine, although in Jesus' day its depth may have been somewhat less- (Ricciotti).

bring food, there came to the well a Samaritan woman, to draw water.

येशुमासीनमेकान्ते न ददर्श किलाङ्गना ।
दाम्ना बद्ध्वा घटं कूपादाचकर्ष जलं द्रुतम् ॥ ७ ॥

7. The woman did not notice Jesus, Who was sitting alone near the well. Having tied the pot with a rope she quickly drew up water.

"देहि मे सलिलं पातु "मित्येवं गुरुणार्थिता ।
तं वीक्ष्य विस्मयस्तब्धा पुनस्तं प्राह साऽङ्गना ॥ ८ ॥

8. "Give me water to drink" said the Master. She looked at Him in astonishment and then said to Him:

"अहं समरियानारी यहूदस्त्वमिति स्फुटम् ।
कथं मां याचसे तोयं निषिद्धव्यवहारिणीम्" ॥ ९ ॥

9. "I am a woman of Samaria, and you are evidently a Jew. How then do you ask water of me, with whom dealings are forbidden to you?"

"ईशस्य यदि जानीया दानं तत्त्वं तथार्थिनः ।
तर्हि येनार्थितं तोयं स्वयं याचेस्तमेव हि ॥ १० ॥

10. "If you knew the gift of God, and the truth about Him Who asks you, then you yourself would have asked water of Him,

दद्यादपि जलं तुभ्यं स सजीव"मितीरिता ।
साऽवद"त्त्व नास्त्यत्र तोयोद्धारणसाधनम् ॥ ११ ॥

11. And He would have given you Living Water!" When He said this she replied: "You have nothing to draw water with.

कूपोऽगाधः कुतो लभ्यं सजीवं ते जलं प्रभो !
येन दत्तः स नः कूपस्तस्मात्किं त्वं महत्तरः ॥ १२ ॥

12. And the well is deep; wherefrom can you get the living water ? Are you greater than he who gave us the well ?

अस्मत्पितामहः पूर्वं याकोबस्तत्सुतास्ततः ।
तेषां पशुकुलं चापि जलमस्यापिबन् प्रभो !" ॥ १३ ॥

13. My Lord ! our ancestor Jacob in olden days, then his sons, and their cattle, all drank water from this well."

इत्थं कुलाभिमानिन्यास्तस्याः श्रुत्वा वचस्तदा ।
तां प्रबोधयितुं किंचित्प्रत्यभाषत स प्रभुः ॥ १४ ॥

14. Hearing these words of hers, who was proud of her own race, the Lord answered, with a view to awaken her intellect a little.

"येनास्य पीयते तोयं स पिपासति तत्पुनः ।
मया देयं पिबन् कोऽपि पुनर्नैव पिपासति" ॥ १५ ॥

15. "He that drinks of this water will thirst again;

12, He who gave us the well—The reference is to the Patriarch Jacob,

but whoever drinks of the water that I shall give him will never again thirst."

सा प्राह तत्क्षणं नारी "ददेहि तन्मे तज्जलं प्रभो!
यथाहं न पिपासामि नागच्छामस्त्र वा पुनः" १६ ॥

16. Immediately the woman said: "Lord! give me that water that I may not thirst, nor come here again."

"याहि भर्तारमाहूय त्वमागच्छेः "ति सोऽवदत् ।
साऽब्रवी"न्नास्ति मे भर्ता"; स "त्वयुक्तं" प्रत्युवाच सः ॥१७॥

17. "Go, call your husband and come here." He said. "I have no husband", she replied. "You are right" He answered.

"त्वयुक्तं कथितं भर्ता मम नास्तीति यत्त्वया ।
भर्तारस्तव पञ्चासन्नद्य योऽस्ति न पतिर्न सः" ॥ १८ ॥

18. "You are right in saying 'I have no husband'. You have had five husbands; but he whom you now have is not your husband."

आकर्ण्य निजवृत्तान्तं गूढं तेन प्रकाशितम् ।
अद्भुतत्रासविभ्रान्ता सा पुनः समभाषत ॥ १९ ॥

19. Hearing her secret past thus disclosed by Him, she became bewildered and said to Him:

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18. So she had really had five husbands, which, to say the least, was not very creditable. One or other of the five may have died, it is true. But five! she must have been divorced several times. And for what reasons? It is hardly likely that the fault was on the side of all the discontented husbands..... So eventually, unable to find another match, she had consented to take a partner without the necessity of marriage. (Lagrange),

भगवंस्त्वां त्रिकालज्ञमवगच्छामि सांप्रतम् ।
अस्मत्पितामहास्त्वस्मिन्नद्रौ चक्रुरुपासननम् ॥ २० ॥

20. "Lord ! Now I perceive that you are a prophet. Our forefathers worshipped on this mountain.

ब्रूथ यूयं तु कर्तव्यं यिरूश्लेमे ह्युपासनम्" ।
इत्थं बोधोदयं तस्या दृष्ट्वा सोऽप्यवदत्पुनः ॥ २१ ॥

21. "But you people say that one should worship at Jerusalem". Seeing her spirit thus awakened, Jesus continued:

"सन्निकृष्टः स समयो यदा युष्मदुपासनम् ।
न कर्तव्यं गिरावस्मिन्न यिरूशलमे पुनः ॥ २२ ॥

22. "The hour is coming when worship will have to be performed neither on this mountain, nor in Jerusalem.

यूयं हि यं न जानीथ कुरुध्वे तस्य सेवनम् ।
वयं तु यं विजानीमः सेवनं तस्य कुर्महे ॥ २३ ॥

23. You worship what you do not know. We worship what we know.

आत्मा सोऽस्तीश्वरस्तस्य क्रियते यैरुपासनम् ।
कर्तव्यमात्मना तैस्तत्सत्येनापी"ति सोऽवदत् ॥ २४ ॥

24. God is spirit, and those who worship Him must worship in spirit and in truth." He said.

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20. On this mountain—Mount Garizim which towers over the heads of the two speakers. The woman feels safer on the religious topic.

जगाद सा तु "जानेऽहमागन्तव्यं महात्मना ।
क्रिस्तुना यः स्वयं सर्वमस्मान् समुपदेक्ष्यति" ॥ २५ ॥

25. But she answered: "I know that the great Christ is coming, and He will teach us everything,"

निजतत्त्वं प्रभुर्गूढमनावृत्यावदत्तदा ।
"योऽहं त्वया भाषमाणो सोऽहमेवास्मि सोऽङ्गने" ॥ २६ ॥

26. Then the Lord, revealing a little the mystery concerning Himself, said; "Woman, I who speak to you am He."

तस्मिन्नेव क्षणे शिष्या निवृत्तास्ते पुरादिह ।
आश्चर्यं मेनिरे नार्या सह संभाषणं गुरोः ॥ २७ ॥

27. At that moment the disciples returned from the town. They marvelled that the Master was talking with a woman.

किन्तु केनापि नो पृष्टमेतस्यास्त्वं किमिच्छसि ।
अथवा भाषसे किं त्वं तया नार्या सहेति च ॥ २८ ॥

28. But no one said: "What do you want of her ?" or "Why are you talking with that woman?"

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25 Christ will be coming—The Samaritans were in fact expecting the Messiah, and their descendants today are still waiting for Him. They call Him "Taheb" (Saheb) "He who returns" or "He who recalls (to good)". He is pictured as a reformer, like Moses, who will resolve all doubt, compose all differences, and establish a reign of of happiness which will last a thousand years after His death. (Ricciotti).

27, 28. The disciples do not venture to ask Jesus the reason for that unusual conversation, though they wonder at it, since the Jewish rabbis avoided speaking to women in public, even their own wives. (Ricciotti)

साऽङ्गना तरसा स्वीयं विहाय सजलं घटम् ।
अधावन्नगरं पौरान् बहूनाहूय चाब्रवीत् ॥ २९ ॥

29. The woman immediately left her pot full of water, and ran up to the town, and called together many citizens, and said:

"आयात सत्वरं यूयं मनुष्यं तं च पश्यत ।
यो हि सर्वमवादीन्मां मया यद्यदकारि तत् ॥ ३० ॥

30. "Come you at once, and see the man who has told me whatever I have done.

किमसौ भगवान् क्रिस्तु"रिति श्रुत्वा समे जनाः ।
निर्गत्य नगराच्छीघ्रमुपजग्मुर्गुरूत्तमम् ॥ ३१ ॥

31. Can He be the Christ ?". When she said so all the people quickly came out of the town, and ran up to Him.

बहवः समरीयाश्च तस्मिन् व्यश्वसिषुस्तदा ।
येऽकुर्वन् प्रत्ययं तस्या नार्याः साक्ष्यप्रभाषणे ॥ ३२ ॥

32. Many Samaritans believed in Him that day, who placed their confidence in the testimony of that woman.

समरीयाः प्रार्थयन्त गुरुं वासाय तैः सह ।
ततो येशुः समर्यां तामध्यतिष्ठद्दिनद्वयम् ॥ ३३ ॥

33. The Samaritans prayed the Master to stay with them. So Jesus stayed in Samaria for two days.

अथ स समरियायां भक्तबन्धुर्गुरुस्तान्
परविगणितवर्गान् शिक्षयामास मोदात् ।
परमतसहनत्वं सर्वभूतानुकम्पां
विनयमपि समग्रां स्वीयनव्यव्यवस्थाम् ॥ ३४ ॥

34. There, in Samaria, the Master, the friend of His devotees, gladly taught those people, who were slighted by others, His New Order bearing on tolerance, love of all beings, and humility.

इति क्रिस्तुभागवतमहाकाव्ये
समरियाङ्गनावृत्तान्तो नाम
चतुर्दशः सर्गः

पञ्चदशः सर्गः

अद्भुतपरम्परा ।

CANTO XV

Jesus works many Miracles

ततः स पञ्चभिः शिष्यैर्गालिलीं प्रययौ गुरुः ।
हास्तिनं जेतृभिः शार्ङ्गी नगरं पाण्डवैरिव ॥ १ ॥

1. Then the Master went to Galilee, accompanied by the five disciples, even as Krishna went to Hastinapura accompanied by the victorious Pandavas.

अथ 'कानाह्वयं ग्राममध्युवास पुनः प्रभुः ।
द्राक्षारसीकृतं तोयं यत्र तेनाद्भुतौजसा ॥ २ ॥

2. He again stayed at the village of Cana, where He, who possessed miraculous power, had turned water into wine.

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1. HASTINAM or Hastinapura—A city founded by king Hastin, said to be situated some 56 miles north-east of modern Delhi.

SARNGI (Krishna) entered the city of Hastinapura, after the battle of Kurukshetra, accompanied by the victorious Pandavas, who were five in number.

तत्रासीनं गुरूत्तंसं जनसङ्घसमावृतम् ।
कोऽपि सत्वरया गत्या पुरुषस्तमुपागमत् ॥ ३ ॥

3. When He was there surrounded by a crowd, a man came to Him with hurried steps.

श्रीनिकेताननं नानाकीर्त्तिमुद्रितकञ्चुकं ।
तं राजपुरुषं ज्ञात्वा परावृत्य स्थिताः जनाः ॥ ४ ॥

4. He had a noble countenance. On his coat were pinned several medals of glory., and perceiving him to be an official of the court, people made way for him.

आपाण्डुवदनव्यक्तनिजमानसविप्लवः ।
गुरोरभिमुखं गत्वा सप्रणामं जगाद सः ॥ ५ ॥

5. He, whose pale face clearly showed his mental struggle, approached the Master, bowed before Him, and said to Him:

"बहून्याश्चर्यकर्माणि कृतानि भवता गुरो! ।
तदेहि त्वं कुरु स्वस्थं मृतकल्पं ममात्मजम्" ॥ ६ ॥

6. "Master, you have done many wonderful deeds. Therefore, please come, and heal my son, who is on the point of death."

स ऊचे "यूयमाश्चर्यं नादृष्ट्वा विश्वसिष्यथ" ।
श्रुत्वा तद्वचनं राजपुरुषः प्रत्यभाषत ॥ ७ ॥

7. He (the Master) said: "Unless you see wonders you will not believe." Hearing these words the official replied:

"प्रभो ! त्वमेहि मत्सूनोर्मरणात्प्राग्दयानिधे !" ।
पुरुषेऽस्मिन्वदत्येवमाह मृत्युञ्जयः प्रभुः ॥ ८ ॥

8. "Merciful Lord ! please come before my son dies". When that man thus importuned, the Lord, the conqueror of Death, replied:

"याहि शान्तमनाः सूनुस्तव जानीहि जीवति" ।
स राजपुरुषस्तस्मिन् श्रद्धालुः सन् गृहं ययौ ॥ ९ ॥

9. "Go in peace ! Your son lives". The official returned home believing in Him.

प्रत्यागच्छति तस्मिंस्तद्भृत्याः संमुखमागताः ।
तस्मै निवेदयामासु"र्नन्दनस्तव जीवति" ॥ १० ॥

10. As he was returning, his servants came to meet him on the way, and informed him: "Your son lives."

"कस्यां तु घटिकायां तद्रोगस्योपशमोऽभवत् ?" ।
इत्येवं स्वामिना पृष्टाः "सप्तम्या"मिति तेऽवदन् ॥ ११ ॥

11. "At what hour did the healing take place ?" The official inquired. "At the seventh hour" they replied.

तस्यामेव हि संभूतं घटिकायां तदद्भुतम् ।
यदोक्तं येशुदेवेन पुत्रो जीवत्यसाविति ॥ १२ ॥

12. It was exactly at that hour — when Jesus said "your son lives" — that the miracle happened.

बुद्ध्वा वृत्तोन्तमीशं स पिता तुष्टाव हृष्टधीः ।
उदन्तः प्रचचारायं दिक्षु सर्वासु सत्वरम् ॥ १३ ॥

13. Hearing the news the father praised God with a Joyous heart. And this news quickly spread everywhere.

ततः परं यहूदानामुत्सवः समभून्महान् ।
यिरूशलेमे, तत्रासौ गुरुः शिष्यैः समं ययौ ॥ १४ ॥

14. There was then a great feast of the Jews at Jerusalem, and to that feast the Master went accompanied by His disciples.

तत्र 'मेषद्वार'नाम्नो गोपुरस्यान्तिके बभौ ।
सरः सुविस्तृतालिन्दैरञ्चितं पञ्चभिः सदा ॥ १५ ॥

15. By the side of the gate called the "Sheep Gate" there was a pool which had five porticos.

शयाना व्याधितास्तेषु शुष्काङ्गाश्च दिदृक्षवः ।
अवर्तन्त सरस्यस्मिन्नम्भसां कम्पनं चिरात् ॥ १६ ॥

16. In these lay many invalids and paralysed people, who were waiting there prtiently in expectation of the water in the pool getting disturbed.

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15. Sheep Gate—So named because by that way the sacrificial lambs were brought to the Temple. (Lagrange).

Outside the gate, in the northern suburb, was a pool called Bethesda (House of Mercy), the remains of which have recently been discovered near the French Church of Sainte-Anne. It is interesting to find that the plan of the edifice corresponds exactly to Origen's description of it. It was a vast reservoir, rectangular in shape, bordered on its four sides by porticos, with a central Portico cutting through and dividing it into two distinct basins. (Prat).

समये समये स्वर्गदूतस्तस्मिन् सरोवरे ।
अवतीर्याकम्पयत्तत्तोयमित्थं प्रकीर्त्यते ॥ १७ ॥

17. It was said that occasionally a messenger from heaven descended into the pool and disturbed the water.

तोयस्य कम्पनादूर्ध्वं प्रथमं योऽवगाहते ।
तटाकं सर्वरोगैः स मुक्तःस्यादित्यपि श्रुतम् ॥ १८ ॥

18. It was also rumoured that whoever first dived into the pool after the shaking of the water, was healed of all his ailments.

तस्मिन् काले नरः कश्चित्तत्रोग्रव्याधिपीडितः ।
अशेत सुचिरं येशुस्तं वीक्ष्य कृपयाऽवदत् ॥ १९ ॥

19. At that time there was one who had been lying there for long, a man attacked by a severe disease, and Jesus, seeing him, felt pity for him and said :

"किमिच्छसि विमुक्तस्त्वं भवितुं चिरपीडनात् ?" ।
"प्रभो! नास्त्यत्र कश्चिन्मां तोयं नेतुं गतौजसम्" ॥ २० ॥

20. "Do you want to be healed of your chronic disease ?" "Lord ! there is nobody here to take me, who am a weak person, to the pool."

इत्यस्य वचनं श्रुत्वा येशुरुच्चैरुवाच तम् ।
"उत्तिष्ठ खट्वामादाय चर त्वं स्वगृहं प्रति" ॥ २१ ॥

21. Hearing these words of his Jesus said to him in

a loud voice : "Rise up ! take your pallet, and go home !"

तत्क्षणं नीरुजो जातः खट्वामादाय चाश्रमम् ।
प्रवृत्तश्चरितुं सोऽभूद्विस्मयेनेक्षितो जनैः ॥ २२ ॥

22. The man, who was immediately heald, took up his pallet, and began to walk without effort, while all the people gazed at him in astonishment.

प्राप्तसौख्यः स चावोचि यहूदाधिकृतैः शठैः ।
"विश्रमस्य दिनं ह्येतच्चत्खट्वावहनं कथम् ?" ॥ २३ ॥

23. To him, who was healed, the obstinate Jewish authorities said. "Today is the Sabbath. How is it that you are carrying the pallet ?"

"अहं स्वस्थीकृतो येन पुरुषः स जगाद माम् ।
आदाय तव खट्वां त्वं विचर स्वगृहं प्रति" ॥ २४ ॥

24. "The man who healed me, told me: Take up your pallet and go home."

इति ब्रुवन्तं पप्रच्छुस्ते पुनः "कोन्वसौ पुमान् ?" ।
तेन येशुस्तु नाज्ञायि जनसङ्घे तिरोहितः ॥ २५ ॥

25. When he said this they again asked him : "Who

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23. The Sabbath precept, if strictly applied, would have meant abstaining from any form of manual effort whatever, but requirements of daily living were not compatible with such rigorous observance of the precept. Hence the numerous rabbinic rules which tried to preserve it as much as possible in theory without being entirely impractical. (Ricciotti).

On their list of 39 works forbidden on the Sabbath was a prohibition against carrying a burden from one place to another (Prat).

is that man ?" But he did not know Jesus, who had disappeared among the crowd.

ततः परं देवगेहे येशुस्तं प्राप्य चाब्रवीत् ।
"लब्धारोग्यो भवान् पापं मा करोतु पुनः सखे ! " ॥ २६ ॥

26. Afterwards Jesus met him in the Temple, and said to him : "You are now healed. Sin no more."

यहूदवैदिकत्रासात्स गत्वा सत्वरं नरः ।
तेभ्यो निवेदयामास " येशुरेवास्त्यसौ पुमान् " ॥ २७ ॥

27. That man, who was afraid of the Jewish priests, went at once and told them : "That man is Jesus."

विश्रमस्य दिने कर्माण्येतानि कृतवान् गुरुः ।
इत्यबाधन्त रुष्टास्ते तं हन्तुमयतन्त च ॥ २८ ॥

28. As the Master did these things on the Sabbath day, they were indignant, and tried to attack him, and even to kill him;

प्रत्यभाषत येशुस्तान् कर्मणि व्यापृतः स्वयम् ।
वर्त्तते मत्पिताऽद्यापि तथा कर्म करोम्यहम् " ॥ २९ ॥

29. But Jesus answered them : "As my Father is still engaged in work, so I too am doing work."

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29. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् [Bhagavad Gita III-5]

तच्छ्रुत्वा ते निहन्तुं तमयतन्ताधिकं गुरुम् ।
आत्मानमीशकल्पं स कृतवानित्यमर्षिताः ॥ ३० ॥

30, Hearing this they sought all the more to kill the Master, for they were angry that He made Himself equal to God.

जगाद स पुनर्येशु"स्तातं कर्मपरायणम् ।
अद्दृष्ट्वा स्वेच्छया कर्तुं न शक्तः किञ्चिदात्मजः ॥ ३१ ॥

31. Jesus replied to them : "The Son can do nothing of His own accord, but only what He sees the Father doing.

मृतानुत्थापयत्येष पिता मम यथा जनान् ।
तथैवोपरतान् स्वैरं पुत्रः सञ्जीवयाम्यहम् ॥ ३२ ॥

32. As He (my Father) raises the dead men, so I, the Son, gives life to the dead.

आयातः समयः सोऽद्य यदा श्रोष्यन्ति ते मृताः ।
वचनं मर्त्यपुत्रस्य सत्यं सत्यं ब्रवीम्यहम् ॥ ३३ ॥

33. Truly, truly I tell you, the hour is coming, and now is, when the dead will hear the voice of the Son of Man.

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33. The Son of Man—No title did Jesus use more often to describe Himself than the 'Son of Man'. No one else ever called Him by that title, but He used it Himself at least eighty times. His existence both eternal and temporal is in it. The first time Jesus ever referred to Himself as the 'Son of Man' was when He was recognised by His disciples as the 'Son of God' (Fulton Sheen)

यदि साक्ष्यमहं स्वार्थे ददाम्येतन्न सत्यवत् ।
ददाति चेत्परः साक्ष्यं मयि सत्यमवैमि तत् ॥ ३४ ॥

34. If I bear witness to me, I know that testimony is not true. If another person bears witness to me, I know that testimony is true.

पित्रा च योहनेनापि मोससाद्यैर्महर्षिभिः ।
मां प्रति ख्यापिते साक्ष्ये न यूयं विश्वसिष्यथ" ॥ ३५ ॥

35. You will not beleive in the testimony given by the Father, by John, and by Moses and the other prophets.

एवं वदति तस्मिंस्ते केचिच्चश्वसिषुः प्रभौ ।
बहवो न, हि विश्वासो दानमीशस्य केवलम् ॥ ३६ ॥

36. When the Lord spoke thus, some believed in Him; many did not. For faith is after all a gift of God.

ततो येशुस्तिबेर्याख्यह्रदस्य गतवांस्तटीम् ।
तमन्वगच्छंस्तत्कर्मसाक्षिणश्च सहस्रशः ॥ ३७ ॥

37. Then Jesus went to the shore of the lake Tiberias, and the people who had witnessed His deeds followed Him in thousands.

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35. मूढोऽयं नाभिजानाति लोको मामजमव्ययम् । [Bh. Gita - VII-25]

37. Tiberias—About 25 miles from the confluence of its various sources the river Jordan forms lake Huleh, which is from 9 to 15 feet deep, and almost 4 miles wide. From Huleh the river makes a swift descent of about 10 miles to form lake Tiberias, called Gennesareth in ancient times. Tiberias, almost oval in shape, is about 7·5 miles across at its widest point and 13 miles long. From lake Tiberias the Jordan proceeds about 68 miles to the Dead Sea, where it ends, (Ricciotti).

सशिष्यो गिरिमारुह्य येशुस्तत्रोपविष्टवान् ।
निरीक्ष्य जनसङ्घातं फिलिपं पुनरब्रवीत् ॥ ३८ ॥

38. Jesus mounted the hill accompanied by His disciples. Seeing the crowd He said to Philip :

"एतेषां भोजनार्थं किमपूपाः सन्ति वत्सक!"
स तं परीक्षमाणः सन्नित्थमाहाद्भुतोद्यतः ॥ ३९ ॥

39. "Dear boy, have we got bread to feed these people ?" He said this to test him, for He was about to perform a miracle.

"पूपा द्विशतदीनार्यमूल्या एषां न सन्त्यलम्" ।
इत्याह फिलिपो देवं ततः प्राह तमन्द्रियः ॥ ४० ॥

40. "Bread worth two hundred denarii would not be sufficient for them." said Philip. Then Andrew said to Philip:

"अस्त्यत्र बालकः कोऽपि पूपाः सन्त्यस्य पञ्च च ।
द्वौ मीनौ च तु पर्याप्तं तत्किमेतावतः प्रति" ॥४१॥

41. "Here is a boy who has with him five loaves and two fish, but will that be enough for so many people ?"

येशुस्ततोऽब्रवी"द्यूयमुपवेशयतात्र तान्" ।
तत्रोपवेशिताः पञ्चसहस्राणि नरास्तदा ॥ ४२ ॥

42. Then Jesus said: "You make them sit down there." Then there sat down five thousand people.

अथ येशुरपूपादीनादायोर्ध्वं विलोकयन् ।
पित्रे कृत्वा धन्यवादं शिष्येभ्यः सस्मितं ददौ ॥ ४३ ॥

43. Jesus then took the loaves and fish, and turning His eyes heavenward, gave thanks to the Father, and gave them graciously to the disciples.

आसीनेभ्यस्तदा शिष्या सहस्रेभ्यस्तथा ददुः ।
अपूपादिकमीशेन गुरुणा पावनीकृतम् ॥ ४४ ॥

44. The disciples in turn gave the loaves and fish, blessed by the Lord, the Master, to the thousands who sat there.

तृप्तेषु तेषु शिष्यास्ते शिष्टान् पूपान् समान् स्वयम् ।
सञ्चित्य पूरयामासुरेतैर्द्वादश पेटकान् ॥ ४५ ॥

45. When they had eaten their fill, the disciples themselves gathered all the fragments left behind, and filled twelve baskets with them.

दृष्ट्वा तदद्भुतं सर्वेऽप्यवदन् "सत्यमेव सः ।
भाविदर्शी येन भूमावागन्तव्यं न संशयः" ॥ ४६ ॥

46. Seeing this miracle, they all said: "He is indeed the prophet who is to come into the world."

धर्मजाय पुराऽर्केण दत्तमक्षयभाजनम् ।
अस्मार्षुः केचन प्राच्यपुरावृत्तविदस्तदा ॥ ४७ ॥

47. Some among them, who were acquainted with

47. AKSHAYA BHAJANAM—A magic vessel granted by the Sun-god to

the mythologies of the East, recalled the story of the magic vessel, that perennially supplied food, given to Yudhishthira by the Sun-god.

'मां राजानं चिकीर्षन्तो हठात्तत्रत्यमानवाः ।
आगमिष्यन्ती'ति येशुर्ज्ञात्वा तस्माद्ययौ द्रुतम् ॥ ४८ ॥

48. Perceiving that the people there were about to come and take Him by force and make Him king, Jesus quickly withdrew from there.

उपस्थितायां सन्ध्यायामवरुह्याम्बुधेस्तटम् ।
नावं प्रविश्य शिष्यास्तत्पारं गन्तुं कृतोद्यमाः ॥ ४९ ॥

49. When evening came, the disciples went down to the seashore, and got into a boat to cross the sea and reach the other shore.

अन्धकारे तु सञ्जाते येशुर्नाभिजगाम तान् ।
अक्षुभ्यदम्बुधिस्तीव्रं वात्याघातवशात्तदा ॥ ५० ॥

50. It was dark, and Jesus did not go with them. A strong wind was blowing, and the sea rose violently.

इत्येवं संचरन्तस्ते शिष्याः क्रोशद्वयं गताः ।
तदाद्राक्षुर्नरं कंचिदागच्छन्तं जलोपरि ॥ ५१ ॥

51. When they had rowed about two 'Kroshas' (four miles) in the boat, they saw a man coming towards them walking on the sea.

Yudhishthira, eldest of the Pandavas. By the help of this vessel, which produced inexhaustive food, Draupadi, wife of the Pandavas, was able to feed the 60,000 brahmins who accompanied the Pandavas into exile.

विलोक्य निकषा नावमागच्छन्तं भयाकुलान् ।
शिष्या"नयमहं यूयं मा भैष्टे"त्यवदद् गुरुः ॥ ५२ ॥

52. When they saw Him coming close to the boat, the disciples were frightened. But the Master said: "It is I. Don't be afraid."

तदा जगाद पित्रस्तं "भवानेव प्रभो! स चेत् ।
तोयोपरि भवत्पार्श्वं गन्तुं मामनुमन्यताम्" ॥ ५३ ॥

53. Then Peter said to Him: "If it is you, Lord, command me to walk to you on the sea."

"एही "ति गुरुणाज्ञप्तो नौकायास्त्ववरुह्य सः ।
जलोपरि चरन् प्राप गुरुपादान्तिकं स्वयम् ॥ ५४ ॥

54. "Come" commanded the Master; and Peter got down from the boat and began to walk on the water, and reached near the Mas er.

दृष्ट्वा समीरणं घोरं सोऽभवद्भयविह्वलः ।
निमज्जितुमथारभ्य चुक्रोश गुरुमाह्वयन् ॥ ५५ ॥

55. But seeing the terrible tempest he became frightened; and began to sink, and cried out after the Master.

हस्तं प्रसार्य येशुस्तं दधार पुनरब्रवीत् ।
"किमर्थं स्तोकविश्वासिन् समशेथास्त्वमात्मनि?" ॥ ५६ ॥

56. Jesus, stretched out His hand, and caught him,

saying: "O you of little faith, why did you doubt in your heart ?"

शिष्यास्तु विस्मयवशाच्च भिया च येशु-
मारोप्य नावमचिरात् प्रययुर्निशायाम् ।
प्रापुस्तिबेर्यतटसंस्थपुरं 'कफर्णा-
हूमं' प्रभञ्जनभयप्रविमुक्तचित्ताः ॥ ५७ ॥

57. The disciples being astonished and frightened received the Master into the boat and immediately left the place that night. They reached, without fear of the storm, the town of Caphernaum,on the banks of the lake Tiberias.

इति क्रिस्तुभागवतमहाकाव्ये
अद्भुतपरम्परा नाम
पञ्चदशः सर्गः

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56. अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति [Bhagavad Gita IV - 40]

57. Caphernaum was on the north-west shore of lake Tiberias. It was about 9 miles north of the city of Tiberias, and about 25 miles east of Nazareth. After the wedding feast at Cana, Jesus went to Caphernaum with His mother, His brothren and His disciples and remained there for some days. (Ricciotti).

षोडशः सर्गः

अन्यान्यद्भुतानि द्वादशशिष्यवरणं च ।

CANTO XVI

More Miracles. The Selection of the Apostles

अथैकस्मिन् पुरे येशुरासीच्छिष्यपुरःसरः ।
तदा तस्याययावग्रे कुष्ठी कोऽपि नरः शनैः ॥ १ ॥

1. When Jesus was staying in a town with His disciples, there came slowly to Him a man afflicted with leprosy.

दृष्ट्वा येशुं प्रणम्यासौ साष्टाङ्गं तमयाचत ।
" महात्मन्! मां सुखयितुं शक्नोषि त्वं यदीच्छसि " ॥ २ ॥

2. Seeing Jesus He prostrated before Him and begged Him: "O great Soul, you can make me clean, if you will."

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1. The lepers in ancient Israel were an object of extreme horror. The Mosaic law excluded them from all human intercourse, and they were obliged to live in isolation in lonely places and to shout "Away! unclean! unclean!" wherever a wayfarer approached. In recompense for this warning some food was sent to them in their solitude, but aside from this, society wanted nothing to do with them. Not rarely, however, the lepers violated the qarantine, just as this leper did when he came to Jesus. (Ricciotti)

तं वीक्ष्य कृपया पाणिं प्रसार्यास्पृशदीशजः ।
प्रसन्नवदनोऽवादी"दिच्छामि त्वं सुखी भव" ॥ ३ ॥

3. Seeing Him the Son of God stretched forth His hand full of pity, and touching him smiled and said: "I will. Be clean."

येशुदेवकरस्पर्शात्तस्मात्कुष्ठं तिरोदधे ।
अहस्करकरस्पर्शात्तमः पृथ्वीमुखादिव ॥ ४ ॥

4. Leprosy disappeared from him as he was touched by the hand of Lord Jesus; just as darkness vanishes from the face of the earth when touched by the rays of the sun.

वाचाऽपि केवलं येशोर्भवेदयमरोगवान् ।
कुष्ठी चेत्स करस्पर्शः पुनरुक्त इवाभवत् ॥ ५ ॥

5. As by a mere word of Jesus the leper could certainly become clean, His touch seemed superfluous.

आदिदेश च तं येशु" रेतत्कमपि नो वद ।
गत्वा याजकमात्मानं दर्शयार्चापुरःसरम्" ॥ ६ ॥

6. Jesus then commanded him: "Do not tell this to

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4. Several times the Evangelists mention a number of miracles together. Not counting groups of miracles and all the marvels which have the person of Jesus Himself for their object, such as the Transfiguration, and the subsequent apparitions, 33 miracles are described in detail. Among them there are eight contraventions of the law of nature, six expulsions of devils, sixteen cures of various diseases, and three raisings from from the dead. (Prat)

6. Jesus reminded the leper to fulfil what the Mosaic law required in the rare instances of leprosy cure: to present himself to the priest and

anybody. Go, show yourself to the priest, and make the offerings."

तथापि वार्त्ता सा व्याप्नोत्सर्वत्र, तमुपाययौ ।
जनौघस्तद्वचः श्रोतुं लब्धुं चास्मादरोगताम् ॥ ७ ॥

7. In spite of that, the news spread everywhere. Crowds rushed to Him to hear His words and to get healed by Him.

अथैकस्मिन् गृहे येशुर्जनान् धर्मानशिक्षयत् ।
तत्र नीतिविदोऽभूवन् नैके च फरिसेयकाः ॥ ८ ॥

8. One day Jesus, seated in a house, was preaching to the people on dharma. There were many lawyers and Pharisees.

तदा केचिन्नरा खट्वाशायिनं दुर्बलाङ्गकम् ।
नरमेकं समानेतुमयतन्त तदन्तिकम् ॥ ९ ॥

9. Then some people, carrying a paralytic in a cot, tried to bring him to Him.

नाशक्नुवंस्तमानेतुं जनसंकुलवर्त्मना ।
आरुह्य गृहपृष्ठं ते छिद्रं चक्रुर्गृहोपरि ॥ १० ॥

10. As they could not bring him through the crowded way, they mounted the roof of the house and made an opening.

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declare his cure and offer the prescribed sacrifice of purification. (Ricciotti)

10. The houses of the poor in Palestine generally consisted of only one floor roofed with a terrace of packed earth. They had mounted to

छिद्रेणाथ सखट्वं तं गृहमध्ये गुरोः पुरः ।
तदाऽवरोहयामासुस्ते विश्वासगुणाश्रयाः ॥ ११ ॥

11. And through the opening they, who had the virtue of faith (also who held the thread of faith) let him down along with the pallet in the midst of the room, in front of the Master.

दृष्ट्वा स तेषां विश्वासं व्याधितं गुरुरब्रवीत् ।
"मत्पुत्र! सर्वपापेभ्यो मुक्तो भवसि सांप्रतम्" ॥ १२ ॥

12. Seeing their faith, the Master said to the sick man: "My son, you are now rid of all your sins."

तच्छ्रुत्वा फरिसेयाश्च नीतिज्ञाश्चावदन् मिथः ।
"कोऽसौ पुमानीदृशं यो भाषते देवनिन्दनम्? ॥ १३ ॥

13. Hearing this the Pharisees and the lawyers murmured among themselves: "Who is this man who thus utters blasphemy?

एकस्मादीश्वरादन्यः क्षन्तुं पापं क्षमेत कः?" ।
विज्ञाय तेषां सन्देहान् येशुस्तान् प्रत्यभाषत ॥ १४ ॥

14. Who but God can forgive sins?" Perceiving their doubts Jesus answered them:

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this roof by the outside stairway, removed the earth, displaced one or two boards or small beams, and there was an opening big enough to allow the pallet and its burden to be lowered with ropes. (Ricciotti)

11. There is a pun on the word "guna" which means both thread and virtue.

"किं तर्कयथ? भूमौ तु मर्त्यपुत्रोऽस्ति शक्तिमान् ।
पापानां मोचनायेति यथा यूयं विबोधत ॥ १५ ॥

आदिशाम्येनमुत्थाय खट्वामादाय याहि भोः" ।
तत्क्षणेन समुत्तस्थौ समक्षं स सभासदाम् ॥ १६ ॥
(युग्मकम्)

15, 16. "What is your doubt? In order that you may understand that the Son of Man has power on earth to forgive sins, I command him: 'Arise, take up your pallet and go.' And immediately he arose, in the presence of the people who had assembled there.

पुनः स खट्वामादाय स्तुवन् देवं मुहुर्मुहुः ।
हर्षबाष्पाकुलाक्षः सन् स्वस्थो निजगृहं ययौ ॥ १७ ॥

17. Then the man took up his pallet, and praising God again and again, and shedding tears of joy, he went home completely cured.

सर्वेऽपि विस्मयापन्नाः स्तुत्वा देवं भयाकुलाः ।
ऊचुरत्यद्भुतं वृत्तं दृष्टमस्माभिरित्यपि ॥ १८ ॥

18. All the people there were struck with fear and wonder; and they praised God and said: "We have seen a wonderous miracle."

ततः परं बहिर्गत्वा दृष्ट्वा 'लेव्या'भिधं गुरुः ।
शुल्कादायिनमाहेत्थं 'मनुगच्छतु मां भवान्' ॥ १९ ॥

19. Going out from there the Master saw a tax-

19. Levi—Jesus added a sixth man to His little band of followers, and

collector by name Levi, and said to him: "Follow me."

सहसा सर्वमुत्सृज्य गुरुं सोऽनुजगाम तम् ।
तत्कृते स्वगृहे लेव्यो महाभोज्यं चकार च ॥ २० ॥

20. At once he followed the Master, abandoning everything; and he held a feast in his house in honour of the Master.

शुल्कादायिप्रभृतयो बहवस्तद्गृहेऽमिलन् ।
अतस्ते फरिसेयाद्याः शिष्यान् सामर्षमब्रुवन् ॥ २१ ॥

21. Many people, including tax-collectors, assembled in his house. So the Pharisees and others angrily said to the disciples:

"किमर्थं पापिभिर्यूयं कुरुध्वे सह भोजनम् ?" ।
"अस्वस्थेभ्यो हितो वैद्यः स्वस्थेभ्यो ने"त्युवोच सः ॥ २२ ॥

22. "Why do you eat with sinners ?" Jesus replied: "The healthy do not need the physician, but those who are sick.

"आगतोऽहमिह त्रातुं न धर्मनिरतान्नरान् ।
किन्तु पापात्मकान् पश्चात्तापेन परिरक्षितुम्" ॥ २३ ॥

23. "I came not here to save the righteous, but the sinners, to save them through repentance".

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chose for the honour the most unpopular man in Caphernaum—a publican, collector of Roman taxes. This new disciple was called Levi, son of Alpheus. His loneliness helped him in his job to speak Roman and Greek and other travellers' tongues. He was quite learned in the literature of east and west... He was proud to be told by the Master that he would no longer be called Levi, but from hence he was to be known as Mathew. (Fulton Oursler)

एकस्मिन्नपि विश्रान्तिदिने येशुः सभागृहे ।
आसीनः सन्ददर्शैकमाराच्छुष्ककरं नरम् ॥ २४ ॥

24. On a Sabbath day, while Jesus was sitting in the Synagogue, He saw, standing at a distance, a man with a withered hand.

विश्रान्तिदिवसे रोगशान्तिं येशुः करिष्यति ।
न वेत्याकाङ्क्षया तत्र फरिसेयादयः स्थिताः ॥ २५ ॥

25. The Pharisees and others stood there eager to see whether Jesus would heal him on the Sabbath day or not.

विज्ञायान्तर्गतं तेषां स शुष्ककरमब्रवीत् ।
"एहि तिष्ठात्र" सोऽप्येवमागम्यातिष्ठदन्तिके ॥ २६ ॥

26. Perceiving their thoughts Jesus told the man with the withered hand: "Come, stand here," and he came and stood near Him.

अथ तान्वीक्ष्य सोऽपृच्छद्"ब्रूथ विश्रमवासरे ।
किं कर्त्तव्यं हितं वा स्याद्धिंसा वा भो मनीषिणः ॥ २७ ॥

27. Then He looked at them and said: "Tell me, O wise men, shall we do good on the Sabbath day or harm?

प्राणरक्षामुत प्राणनाशं वा किं समाचरेत् ?
विश्रमस्तु मनुष्यार्थो विश्रमार्था न मानुषाः ॥ २८ ॥

28. Shall we save life or destroy it? What should

be done? The Sabbath is for man, not man for the Sabbath.

यदि युष्माकमेकस्य मेषो विश्रमवासरे ।
गर्त्ते पतति तद्धर्त्तेनं किमसौ नोद्धरिष्यति ?" ॥ २९ ॥

29. If a sheep belonging to one of you happens to fall into the pit on a Sabbath day, will he not pull it out ?"

ततस्तान्वीक्ष्य सक्रोधं शोचंस्तेषां नृशंसताम् ।
जगाद शुष्कपाणिं स'प्रसारय करं तव' ॥ ३० ॥

30. Then looking around in anger, and deploring their wickedness He said to the man with the withered hand: "Stretch out your hand !"

तथा तेन कृते सद्यः स्वस्थस्तस्य करोऽभवत् ।
भीतास्ते समभाषन्त मिथः कर्त्तव्यतां प्रति ॥ ३१ ॥

31. When he had done so, his hand was restored. Being frightened, they deliberated among themselves as to what they should do (with Jesus).

दिनेषु तेषु गत्वा स गिरिगह्वरमेकदा ।
ईश्वरं प्रार्थयामास कृत्स्नां रात्रिमनिद्रितः ॥ ३२ ॥

32. In those days He went to a mountain cave, and kept vigil the whole night in prayer.

परेद्युर्येशुराहूय स्वशिष्यान्निजसन्निधौ ।
परिजग्राह तेषां स स्वयं द्वादशपूरुषान् ॥ ३३ ॥

33. The next day He called together all His disciples,

and chose from among them twelve men.

ते पित्र इत्यभिहितः शिमोनस्तस्य सोदरः ।
अन्द्रियः फिलिपः सौम्यो पुनर्याकोबयोहनौ ॥ ३४ ॥

34. They were Simon, called Peter, his brother Andrew, Philip the meek, then Jacob and John,

भद्रलोमा मथिस्तोमः शिमोनस्तीक्ष्णनामकः ।
जयांसश्चाथ यूदासो यूदासश्च प्रतारकः ॥ ३५ ॥

35. Bartholomew, Mathew, Thomas Simon called the Zealot, James, Judas, and Judas the betrayer.

द्वादशैतानाप्तशिष्यान् सोऽकरोत्प्रेषिताभिधान् ।
ये पश्चान्निजसन्देशघोषणाय नियोजिताः ॥ ३६ ॥

36. To these twelve intimate disciples He gave the title of Apostles, and they were later appointed by Him to proclaim His message.

ततः प्राह युवा कश्चिद् "भवता यत्रकुत्रचिद् ।
गन्तव्यमनुयास्यामि भवन्तं तत्र मद्गुरो" ॥ ३७ ॥

37. Then a young man said to Him: "Dear Master, wherever you go, I shall follow you."

"विवराणि सृगालानां सन्ति नीडाश्च पक्षिणाम् ।
मर्त्यपुत्रस्य तु स्थानं नास्ति विन्यसितुं शिरः" ॥ ३८ ॥

38. "Foxes have holes, and birds nests; but the Son of Man has not a place whereon to rest His head."

एवं प्रतिवदत्यस्मिन् गुरावन्यस्तमब्रवीत् ।
"मृतस्य करवाण्यन्त्यसंस्कारं प्रथमं पितुः" ॥ ३९ ॥

39. When the Master thus replied, another man said to Him: "Let me first attend to the burial of my father who is dead."

येशुस्तं प्रत्यवादी"त्त्वमनुगच्छाद्य मां सखे!
मृता एव वितन्वन्तु मृतानां संस्क्रियां स्वयम्" ॥ ४० ॥

40. Replying Jesus said to him: "You follow me now, friend. Let the dead bury the dead."

कृत्स्नाद्यहूदीयपुरात्तथाब्धेस्तटस्थदेशाच्च मनुष्यसङ्घाः ।
यिरूशलेमादथ संप्रपन्नाः श्रोतुं तदुक्तिं कुशलं च लब्धुम् ॥४१॥

41. Crowds of people came from the cities of Judea, and the districts on the coast, and from Jerusalem, in order to hear His words or to get themselves healed.

इति क्रिस्तुभागवतमहाकाव्ये
अन्यान्यद्भुतानि द्वादशशिष्यवरणं च

षोडशः सर्गः

सप्तदशः सर्गः

गिरिप्रभाषणम्–१

CANTO XVII

The Sermon on the Mount–I

आगच्छन्तं श्रोतुमध्यात्मसूक्तं
दृष्ट्वा येशुस्तं जनौघं महान्तम् ।
आरुह्याद्रिं तत्र सार्धं स्वशिष्यै-
रासीनः सन् वाचमेतां बभाषे ॥ १ ॥

1. Jesus, seeing the great crowds of people who came to hear His words of wisdom, went up to the mountain, and sitting down there with His disciples, began to speak as follows:

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1. The Sermon on the Mount, in the sense of being contrary to common opinion is the most complete paradox ever asserted. No discourse on earth was ever more subversive, or better, reversive, than this...What has always been good, is now assigned to the category of evil, and an evil is called good. And this reversal of things is presented with a tone of crisp, concise, command justified by the authority of the speaker alone ... This is so, because I, Jesus, tell you it is so .....The poor are blessed, because theirs is the Kingdom of heaven, not the kingdom on earth. The sorrowful are blessed, because they shall be comforted, but in a distant and unspecified future. The clean of heart are blessed, because they will see God, not because their purity is to be praised by men. Thus the New Order has a true basis only for those who accept and await the Kingdom of heaven (Ricciotti).

धन्यास्ते ये स्वात्मनि स्युर्दरिद्रा-
स्तेषां नूनं विद्यते स्वर्गराज्यम् ।
शोकार्त्ता ये तेऽपि धन्या भवेयु-
र्यल्लप्स्यन्ते सान्त्वनं शान्तिदायि ॥ २ ॥

2. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those that mourn, for they shall receive peace and comfort.

धन्या नूनं सौम्यशीला यतस्ते
लप्स्यन्ते दायांशवद्भूतधात्रीम् ।
धर्माद्धेतोः क्षुत्पिपासे च येषां
धन्यास्ते संतृप्तिमाप्स्यन्ति धीराः ॥ ३ ॥

3. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for those brave men shall be satisfied.

धन्याः कारुण्यार्द्रशीलाश्च ये स्यु-
र्लप्स्यन्ते ते पुण्यकारुण्यदानम् ।

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2. The poor in spirit are those who are fully and painfully aware of their own poverty. (Papini)

First of the rules was that a man must be poor in spirit, he must be gentle, practising humility, not heady and proud and arrogant. (Oursler)

3. The meek are those who endure close contact with evil men and with themselves, who do not break out into brutish rage when things go badly, but conquer their inner enemies with that quiet perseverence which shows the force of the soul. The "earth" here promised is not the literal field of clods, nor monarchies with built-up cities. In the language of the Messiah "to inherit the earth" means to partake of the New Kingdom. (Papini)

येषामस्ति स्वीयचित्ते विशुद्धि-
धन्यास्ते द्रक्ष्यन्ति सर्वेश्वरं तम् ॥ ४ ॥

4. Blessed are the merciful, for they shall obtain the gift of mercy. Blessed are the pure in heart, for they shall see God.

सन्धातारश्चापि धन्या यतस्तान्
सर्वे शंसिष्यन्ति सर्वेशपुत्रान् ।
धन्यास्ते ये पीडिता धर्महेतो-
स्तेषां नूनं विद्यते स्वर्गराज्यम् ॥ ५ ॥

5. Blessed are the peace-makers, for everybody will call them sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

धन्या यूयं यन्मदर्थे मनुष्या
युष्मांस्ते निन्दन्ति वा पीडयन्ति ।
भाषन्ते वा दुष्प्रवादं यदैते
मोदध्वं यूयं तदा ह्लादवन्तः ॥ ६ ॥

6. Blessed are you when men revile you and persecute you, and utter all kinds of evil against you on my account, then rejoice and be glad.

यूयं पृथिव्या लवणं सुरुच्यं
विस्वादुकं तत्खलु जायते चेत् ।

केनाप्युपायेन करिष्यते तत्
सुस्वादुयुक्तं तदुपेक्षणीयम् ॥ ७ ॥ ।

7. You are the salt of the earth; but if it has lost its taste, by what means can it be made tasty? It is fit only to be thrown out.

प्रज्वाल्य स्वां दीपिकां मानुषा न
द्रोणस्याधः किन्तु गेहान्तरङ्गे ।
दीपाधारस्योपरि स्थापयन्ति
सर्वेषां तद्वासिनां भासनाय ॥ ८ ॥

8. Men do not light a lamp and put it under a bushel but on a stand in the interior of the house, to give light to all the inmates.

तथैव युष्माकममन्ददीप्ति-
र्विराजतां सा पुरतो जनानाम् ।
युष्माकमालोक्य च सत्क्रियास्ते
स्वर्गस्थमस्मत्पितरं स्तुवन्तु ॥ ९ ॥

9. Let your glowing light so shine before men, that they may see your good works, and give glory to our Father, who is in heaven.

आयातोऽहं छेत्तुमाद्यां व्यवस्थां
सिद्धानामित्यात्मना नो मनुष्वम् ।

किन्त्वेतस्याः पूरणायागतोऽहं
युष्मान् वत्साः सत्यमेतद्ब्रवीमि ॥ १० ॥

10. Think not that I have come to abolish the ancient Law of the Prophets, but I have come to fulfil them. Children, I tell you the truth.

द्यावाभूम्योरत्ययः स्यान्न याव-
त्तावत्सिद्धोदीरिते धर्मशास्त्रे ।
नैका मात्रा नैकविन्दुस्तथा वा
भ्रश्येत्सर्वं सेत्स्यति प्रोक्तमत्र ॥ ११ ॥

11. Till the heaven and earth pass away, not an iota, not a dot, will pass from the Law laid down by the prophets, till all that has been said therein shall be accomplished.

एतस्यां यः कश्चिदल्पिष्ठमात्रं
न्यूनीकुर्यात्स्वेच्छया संहितायाम् ।
शिष्यांस्तद्वच्छिक्षयेद्वात्र नूनं
क्षोदिष्ठोऽसौ ख्याप्यते स्वर्गराज्ये ॥ १२ ॥

12. Whoever then relaxes one of the least of these laws wilfully, and teaches their disciples accordingly, shall be called the least in the kingdom of heaven.

यस्त्वाचरेन्नीतिमथापि शिक्षये-
दाख्यास्यतेऽसौ त्रिदिवे महानिति ।

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12. यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ [Bh. Gita - XVI-23]

अतीत्य धर्मस्तव फारिसेयिनां
न स्याद्यदि स्वर्नं कदापि वेक्ष्यसि ॥ १३ ॥

13. But he who observes the law and teaches them shall be called great in heaven. Unless your righteousness exceeds that of the Pharisees you shall never enter the kingdom of heaven.

मा कार्षीस्त्वं मर्त्यहिंसां श्रुतं त-
द्युष्माभिर्यो मर्त्यहत्यां करोति
धर्मास्थानाद्दण्डनीयो भवेत्सः
प्राचीनैस्तैर्ज्ञापितं शासनं तत् ॥ १४ ॥

14. You have heard the commandment proclaimed by the ancients that you shall not commit murder, and that whoever kills shall be liable to judgement.

ब्रवीमि युष्मानिह चेदहेतो-
र्यः कुप्यति स्वीयसहोदराय ।
धर्मासनादस्ति स दण्डनीयः
सभातलात्सोदरनिन्दकश्च ॥ १५ ॥

15. But I say to you, that everyone who is angry with his brother for no cause, shall be liable to judgement of the court ; and whoever insults his brother is liable to be punished by the Council.

मूढस्त्वमेवं सहजं ब्रवीति यः
स शासनीयो नरके हुताशने ।

त्वयोपहारे समुपाहृते यदि
स्मरस्यथ भ्रातृविरुद्धतां हृदि ॥ १६ ॥

विहाय वेद्यां तमशेषमग्रे
गच्छामुना त्वं प्रथमं मिलित्वा ।
ततः परावृत्य निजोपहारं
निवेदय स्वात्मनि शान्तियुक्तः ॥ १७ ॥
(युग्मकम्)

16, 17. And whoever tells his brother "You fool", shall be punished with the hell fire. If while offering your gift at the altar you remember that your brother has something against you, leave all your gift before the altar, and go first to be reconciled to your brother, and then come back and offer your gift with peace of mind.

यदा सरण्यामभियोगिना सह
त्वं वर्त्तसे चित्तमदं विना तदा ।
तस्यानुकूलो भव तद्विपर्यये
निक्षेप्स्यसे बन्दिगृहे त्वमन्ततः ॥ १८ ॥

18. While you are (going to the court) with your accuser on the way, make friends with him without pride. Otherwise you will be cast into the prison in the end.

मा कार्षीस्त्वं व्यभिचरणमित्येवमुक्तं पुराणै-
र्युष्माभिस्तद्विदित,मधुनाऽहं तु युष्मान् ब्रवीमि ।

यः कश्चिन्मन्मथरसदृशा योषितं वीक्षते चे-
च्चित्ते सार्धं सपदि कृतवान् पारदार्यं तया सः ॥१९॥

19. You have heard it said by men of old, and it is well known to you, that 'You shall not commit adultery.' But I tell you now that whoever looks on a woman lustfully has already committed adultery with her in his heart.

स्वदक्षिणाक्षिः ध्रुवमेनसे हि चे-
द्भवेत्तदुत्पाट्य विदूरतः क्षिप ।
हितं तवैकाङ्गविनाशनं परं
न नारके कृत्स्नशरीरपातनम् ॥ २० ॥

20. If your right eye causes you to sin, pluck it out and throw it away, for it is better that you lose one of your members than that your whole body fall into hell.

तवास्ति चेत्पापकरः स्वदक्षिणः
करस्तमुच्छिद्य विदूरतः क्षिप ।
हितं तवैकाङ्गविनाशनं परं
न नारके कृत्स्नशरीरपातनम् ॥ २१ ॥

21. And if your right hand causes you to sin, cut it off and throw it away; for it is better that you lose one of your members than that your whole body fall into hell.

प्रोक्तं तैर्यस्त्यजति दयितां त्यागपत्रं स दत्तां
तस्यै चेत्थं मुनिभि,रधुनाऽहं तु युष्मान् ब्रवीमि ।

यः कश्चित्तां त्यजति परिणीतामृते शीलदोषा-
द्भर्त्ता सोऽपि व्यभिचरति संत्यक्तभार्यावरश्च ॥ २२॥

22. It was also said by the prophets that whoever divorces his wife let him give her a certificate of divorce; but I say to you now that whoever divorces his wife, except on grounds of unchastity, that husband also commits adultery, and also the one who marries a divorced wife.

श्रुतं युष्माभिरित्थं च मा कार्ष्ट शपथं मृषा ।
शपथस्य फलं सर्वमीश्वराय समर्प्यताम् ॥ २३ ॥

23. Again you have heard: You shall not swear falsely; but shall offer to the Lord what you have sworn.

युष्मान् ब्रवीम्यहं जातु मा कार्ष्ट शपथं सुताः ।
मा स्वर्गेण यतः सोऽस्ति सिंहासनपदं विभोः ॥ २४ ॥

मा मेदिन्या यतः सा हि विभोश्चरणपीठिका ।
मा च येरूशलेमेन महाराजस्य सा पुरी ॥ २५ ॥
(युग्मकम्)

24, 25. But I say to you, children, do not swear at all; neither by heaven, for it is the throne of God; nor by the earth, for it is the footstool of God; nor by Jerusalem, for it is the city of the great King.

शिरसा वा मा शपध्वं यदेकं वा शिरोरुहम् ।
न शक्यते त्वया कर्तुं सितं वाऽसितमात्मनः ॥ २६ ॥

26. Nor shall you swear by the head, for you cannot,

of your own will, make one hair white or black.

संलापेषूत्तरं वः स्या'त्तथैवा'स्तु च 'नैव' च ।
यदेतदधिकं तत्तु जातं पापात्मनो ध्रुवम् ॥ २७ ॥

27. In conversation let your answer be 'Yes' or 'No'; anything more than this comes from an evil soul.

श्रुतं च चक्षुषश्चक्षुर्दन्तो दन्तस्य चेति यत् ।
अहं तु युष्मानाचक्षे न रोद्धव्यो हि दुर्जनः ॥ २८ ॥

28. You have also heard 'An eye for an eye, and a tooth for a tooth'. But I say to you, do not resist one who is evil.

किं च तावकगण्डे यः करोति यदि दक्षिणे ।
चपेटिकां ततस्तस्मै मुदाऽन्यदपि दर्शय ॥ २९ ॥

29. Moreover, if anyone strike you on the right cheek, gladly show him the other also.

कुर्वन् विवादं यस्त्वत्तो जिहीर्षेत्तव कञ्चुकम् ।
तत्कृते त्यज निश्शङ्कं प्रावारमपि तावकम् ॥ ३० ॥

30. If anyone should dispute with you and take your coat, leave to him your cloak also, without hesitation.

यदि गन्तुं क्रोशमेकं त्वां प्रेरयति यो हठात् ।
गच्छ तेन सह क्रोशद्वयं स्वच्छन्दतस्तदा ॥ ३१ ॥

31. If one compels you to go one "krosha" (2 miles)

with him, go with him two "kroshas".

युष्माभिः श्रुतमुक्तं यद्यूयं कुरुत केवलम् ।
निकटस्थं प्रति प्रेम विद्वेषं विमतं प्रति ॥ ३२ ॥

32. You have heard it said: You shall love your neighbour, and hate your enemy.

ब्रवीम्यहं तु युष्मान् यद्यूयं स्निह्यत शत्रुषु ।
प्रार्थयध्वं च युष्माकं पीडकानां कृते सदा ॥ ३३ ॥

33. But I say to you, love your enemies, and always pray for those who persecute you.

स्वर्गस्थस्य ततो यूयं पितुः पुत्रा भविष्यथ ।
उदाययति यः सूर्यं सदसन्मानुषोपरि ॥ ३४ ॥

34. So that you will be the sons of your Father, Who is in heaven, Who makes the sun rise on the good as well as on the wicked.

प्रेमकारिषु यत्प्रेम कृतं तन्नाभिनन्द्यते ।
किं शुल्कादायिनश्चापि न कुर्वन्ति तदेव हि ॥ ३५ ॥

35. If you love those who love you, that love cannot be commended. Don't even the tax-collectors do this ?

अभिवादयसे त्वं चेत्स्वभ्रातॄनिह केवलम् ।
को वा विशेषः कुर्वन्ति विजातीयाश्च तन्न किम् ॥ ३६ ॥

36. If you salute only your brothren, what merit is there ? Don't even gentiles do this ?

यथा पिता वः स्वर्गस्थः परिपूर्णो विराजते ।
तथैव पुत्रका यूयं लभध्वं परिपूर्णताम् ॥ ३७ ॥

37. As your heavenly Father is perfect, so you children must attain perfection.

यूयं स्वधर्माचरणं परेषामालोकनार्थं जनतासमक्षम् ।
मा कार्ष्ट नाकस्थपितुर्न लभ्यो यद्येवमुत्तुङ्ग कृपाप्रसादः ॥३८॥

38. You must not practice your piety before men in order to be seen by others; for then you will have no reward from the Father who is in heaven.

ददाति भिक्षां तु भवान् यदा तदा
न कारयेत्तूर्यनिनादमग्रतः ।
नृणां विलोकं स्तवनं च लिप्सवः
सभासु रथ्यासु च दाम्भिका यथा ॥ ३९ ॥

39. When you give alms, beat no drum before you as the hypocrites do in the Synagogues and in the street, who desire that they may be seen and be praised by men.

भिक्षा त्वया दक्षिणहस्तदत्ता
मा ज्ञायतां वामकरेण ते सा ।
दानस्य चैवं निभृतं कृतस्य
पिता फल दास्यति गुप्तदर्शी ॥ ४० ॥

40. When you give alms, do not let the left hand

40· यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ [Bhag. Gita XVII-24]

know what your right hand has done. For the alms-giving thus done in secret, your Father Who sees in secret shall reward you.

यदा पुनस्त्वं भजनं करोषि तदा समो मा भव दाम्भिकैस्त्वम् ।
परावलोकाय हि ये भजन्ति समाजगेहे च चतुष्पथे च ॥ ४१ ॥

41. When you pray, you must not be like the hypocrites, who pray in the Synagogues and at the cross-roads, that they may be seen by others.

यदा पुनः प्रार्थयसे तदा गृहं
प्रविश्य बध्वा च कवाटमेककः ।
कुरु स्वतातं प्रति याचनां रहः
पिता फलं दास्यति गुप्तदर्शकः ॥ ४२ ॥

42. When you pray, go into your room, shut the door, and pray alone to your Father in secret; and your Father Who sees in secret will reward you.

यथा विजातीयजनास्तथार्थनं
मा कार्ष्ट वाचां पुनरुक्तिभिर्वृथा ।
प्रागर्थनाद्युष्मदभीप्सितं पिता
जानात्यतः प्रार्थयतेश्वरं यथा ॥ ४३ ॥

43. And in praying, do not heap up empty phrases as the gentiles do. Your Father knows what you need before you ask Him. Therefore pray to God thus:

अस्माकं तात सर्वेश
स्वर्गलोकमधिष्ठित ।
पूज्यतां भवतो नाम
राज्यमायातु तावकम् ॥ ४४ ॥

44. Our father, (Lord of all) who art in heaven, hallowed be Thy name. Thy kingdom come.

तवेच्छा सिध्यतु स्वामिन्
यथा दिवि तथा भुवि ।
नियतं भोज्यमद्य त्व-
मस्मभ्यं देहि जीवदम् ॥ ४५ ॥

45. Thy will be done (O Lord) on earth, as it is in heaven. Give us this day the food we need (for our sustenance).

क्षमामहे वयं तात !
यथाऽस्मदपराधिनाम् ।
क्षमस्व त्वं तथाऽस्माक-
मपराधानपि प्रभो ॥ ४६ ॥

46. And forgive us (O Father) our trespasses as we forgive those who have wronged us.

मा नयास्मान् परीक्षाम-
प्युद्धर त्वं दुरात्मनः ।
राज्यं शक्तिः प्रतापश्च
तवैव हि युगे युगे ॥ ४७ ॥

47. And put us not to test but deliver us from evil.

44-47. 'OUR FATHER' is one of the simplest prayers in the world, the most profound, which goes up from human homes to God—a prayer,

For the kingdom and the power and the glory are Thine for ever.

अपराधान् मनुष्याणां यदि यूयं हि मृष्यथ ।
मर्षिष्यति स युष्माकमपि स्वर्गस्थितः पिता ॥ ४८ ॥

48. If you forgive men their trespasses, your heavenly Father will also forgive you yours.

अपराधान् मनुष्याणां यदि यूयं न मृष्यथ ।
न मर्षिष्यति युष्माकमपि स्वर्गस्थितः पिता ॥ ४९ ॥

49. If you do not forgive men their trespasses, neither will your heavenly Father forgive yours.

यदोपवासं कुरुथ स्वयं तदा
मा धत्त शोकाहतदारुणं मुखम् ।
यथाननं कापटिकास्तु कुर्वते
विरूपमुद्घोषयितुं निजव्रतम् ॥ ५० ॥

50. And when you fast do not look dismal, like the

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neither literary nor theological—neither bold nor servile—the most beautiful of all prayers. In it are none of the tiresome blandishments of oriental prayers, rigmaroles of adulation and hyperbole. In the Lord's Prayer the only word of praise is the word 'Father'; and that praise is a pledge, a testimony of love. (Papini)

In the Sermon on the Mount, as recorded by Mathew, the Master's words are reflected as in a clear and spotless mirror. In it the whole scene about Him as He preached, lives again before our eyes...By describing time and place so minutely, saint Mathew lets us know that he was one of the listeners of the heavenly discourse on this occasion. But need we conclude from this that he has given us every word uttered by the Lord on that great day? The Evangelist has chosen rather to select such sayings of the Master as he deemed best adapted to represent His teaching. (Fouard)

hypocrites, who, in order to publicize their fast disfigure their faces.

यूयं तु मूर्धन्युपवासकाले
तैलाभिषेकं मुखसेचनं च ।
न मानुषाणां पुनरीश्वरस्य
विलोकनार्थं कुरुत प्रकामम् ॥ ५१ ॥

51. But when you fast annoint your head and wash your face that your fasting may be seen, not by men, but by God.

यूयं मा सञ्चिनुत निधिमात्मार्थमुर्व्यां हि यस्मा-
त्कीटाद्यास्तं क्षयमुपनयन्त्यत्र मुष्णन्ति चौराः ।
स्वर्गे तान् सञ्चिनुत विभवान् ये हि तैर्न ह्रियन्ते;
वित्तं यस्मिन् भवति भुवने तत्र चित्तं च वः स्यात् ॥५२॥

52. Do not lay up for yourselves treasures on earth, where moths and other insects consume them, and where thieves break in and steal them; but lay up those treasures in heaven where they are not consumed by them; for where your treasure is, in that world will your heart also be.

इति क्रिस्तुभागवतमहाकाव्ये
गिरिप्रभाषणम्–१ नाम
सप्तदशः सर्गः

50· सत्कारमानपूजार्थं तपो दंभेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ [Bh. G. XVII - 18]

अष्टादशः सर्गः

गिरिप्रभाषणम्–२

CANTO XVIII

The Sermon on the Mount–II

गुरुवक्त्रगलद्दिव्यगिरिगीतामृतं पिबन् ।
जनौघः परितृप्तिं नो ययौ, स पुनरब्रवीत् ॥ १ ॥

1. The crowd did not feel satiated enjoying the nectar of the Sermon on the Mount, which flowed from the mouth of the Master. He continued:

देहस्य नयनं दीपो यदि तत्स्यान्निरामयम् ।
ततो देहः समस्तोऽपि दीप्तिपूर्णो भवेद् ध्रुवम् ॥ २ ॥

2. The eye is the lamp of the body. If your eye is sound, your whole body will be full of light.

नयनं चेद्भवेद् दुष्टं कृत्स्नो देहस्तमोमयः ।
तमश्चेदान्तरं ज्योतिः का पुनस्तमसः कथा ॥ ३ ॥

3. If your eye is unsound, your whole body will be full of darkness. And if the light in you is darkness, what will be the condition of darkness ?

अशक्यं सेवनं कर्तुं केनापि स्वामिनोर्द्वयोः ।
द्वेष्ट्येकं स पुनः स्निह्यत्यपरस्मिंश्च निश्चितम् ॥ ४ ॥

4. No one can serve two masters; for, either he will hate the one and love the other, it is certain.

स एकस्मिन् रज्यते चेदपरस्माद्विरज्यते ।
दुष्करं युगपद्दास्यमीश्वरस्य धनस्य च ॥ ५ ॥

5. Or if he loves the one, he will hate the other. It is difficult to serve God and wealth at the same time.

भक्षिष्यामो वयं किं वा किं वा पास्याम इत्यपि ।
विचिन्त्यैवं प्राणहेतोर्मा भूतोत्कण्ठिताः स्वयम् ॥ ६ ॥

6. Do not be anxious about your life thinking what we shall eat, or what we shall drink.

किं वसिष्यामहे तावदिति शारीरचिन्तया ।
किं प्राणा न परे भक्ष्यात् किं शरीरं न वाससः ॥ ७ ॥
(युग्मकम्)

7. Nor about your body as to what we shall put on. Is not life more precious than food, and the body more than clothing ?

नभश्चरान् निरीक्षध्वं पक्षिणो नोप्यते हि तैः ।
न कृत्यते कुद्यलेषु न च सञ्चीयते गृहे ॥ ८ ॥

8. Look at the birds of the air. They do not sow nor reap nor gather into barns in the house.

स्वर्गस्थितः स युष्माकं पिता पुष्णाति तानपि ।
किं न यूयं विशिष्यध्वे तेभ्यश्चाभ्यधिकं भुवि ॥ ९ ॥

9. Your Father Who is in heaven feeds them also. Are you not of more value on earth than they ?

उत्कण्ठितेन युष्माकं केन वा शक्यते स्वयम् ।
स्ववयो हस्तमेकं तु संवर्धयितुमुद्यमैः ॥ १० ॥

10. And which of you, being anxious, can add one cubit to his life by his efforts ?

यूयं भवथ कस्माद्वा वस्त्रार्थे परमाकुलाः ।
'लिल्या'ख्यक्षेत्रपुष्पाणि परिचिन्तयत स्वयम् ॥ ११ ॥

11. Why should you be so anxious about clothing ? Consider the lilies of the field.

एतानि पुष्पाणि न कुर्वते श्रमं
तन्वन्ति सूत्राणि न, किं तु वच्म्यहम् ।
एकं तु तेषामिव 'सोलमो'ऽपि तत्-
कृत्स्ने प्रतापे न हि पर्यधत्त सः ॥ १२ ॥

12. These flowers neither toil nor spin; but I tell you, not even Solomon in all his glory was arrayed as one of these.

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12. Solomon, son of David, and king of Israel, was a person of unequal wisdom and wealth. "God said to him: 'Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honour, so that no other king shall compare with you, all your days" (I Kings. 4)

यद्यद्य वर्त्तमानं श्वः क्षेप्तव्यमनले तृणम् ।
परिधापयति त्राता स किं युष्मांश्च नाधिकम् ॥ १३ ॥

13. If God so clothes the grass, which today is alive, and tomorrow is thrown into the fire, will He not much more clothe you ?

आवश्यकानि भवतां सकलानि तानी-
त्येतत्स वेत्ति नियतं त्रिदिवस्थतातः ।
अन्विच्छत प्रथममीश्वरराज्यमात्म-
धर्मं च कृत्स्नविभवाः सुलभा हि वः स्युः ॥ १४ ॥

14. Your heavenly Father knows that you need them all. Seek first the Kingdom of God and His righteousness, and all these things shall be yours.

तदिह श्वस्तने यूयं चिन्तां मा कुरुतात्मनि ।
श्वस्तनं तु दिनं स्वस्य विषयं चिन्तयिष्यति ॥ १५ ॥

15. Therefore do not think of tomorrow; for tomorrow will take care of its own problems.

यूयं तु मा कुरुत दोषविचारणां यत्
कार्येत नो खलु तयैव विचारणा वः ।
मानेन येन परदोषगुणौ मिमीध्वे
मायिष्यते दृढमनेन च युष्मदर्थम् ॥ १६ ॥

16. Judge not, that you be not judged by the same standard. For verily, with the measure you use to judge the merits and demerits of others, you will also be judged.

कुतस्त्वं भ्रातृचक्षुःस्थं कणं सूक्ष्मं निरीक्षसे ।
त्वच्चक्षुषि स्थितं किन्तु काष्ठं स्थूलं न पश्यसि ॥ १७ ॥

17. Why do you see the speck that is in your brother's eye, but do not notice the log in your own eye?

दाम्भिक! प्रथमं स्वस्य चक्षुषः काष्ठमुद्धर ।
स्पष्टं हि द्रक्ष्यसि भ्रातुरुद्धर्तुं चक्षुषः कणम् ॥ १८ ॥

18. First take the log out of your own eye, you hypocrite, and then you will see clearly to take the speck out of your brother's eye.

मा दत्त पावनं श्वभ्यः सूकरेभ्यश्च मौक्तिकान् ।
मर्दिष्यन्ति पदैर्युष्मान् हनिष्यन्ति विवृत्य ते ॥ १९ ॥

19. Do not give to dogs what is holy, and pearls to the swine; for they will trample them under foot, and turn to attack you.

याचध्वं तेन युष्मभ्यं दास्यते तदसंशयम् ।
अन्विच्छत ततस्तेन नूनमासादयिष्यथ ॥ २० ॥

20. Ask, and it shall be given to you, undoubtedly; seek, and you will find it surely.

द्वारं ताडयताभीक्ष्णं तेन चोद्घटयिष्यते ।
यो याचते स लभते योऽन्विच्छति स चाप्स्यति ॥ २१ ॥

21. Knock at the door repeatedly, and it will be opened to you. Whosoever asks, receives, and he who seeks, finds.

को वात्र विद्यते पूपं यस्तत्पुत्रेण याचितः ।
तस्मै दास्यति पाषाणं सर्पं मीनार्थिने पुनः ॥ २२ ॥

22. What man is there who, if his son asks him for bread, will give him a stone ? Or if he asks for fish will give him a serpent ?

दुर्जनोऽपि स्वपुत्रेभ्यो दातुं जानाति चेद्धितम् ।
स्वर्गस्थितः पिताऽस्मभ्यं किं परं न प्रदास्यति ॥ २३ ॥

23. If a man, evil though he be, knows to give good gifts to his children, how much more will your Father Who is in heaven, give you ?

सर्वस्मिन्विषये मर्त्यैर्युष्मान् प्रति यथा सदा ।
क्रियमाणं समीहध्वे तथा कुरुत तान् प्रति ॥ २४ ॥

24. Whatever you wish men would do to you in all matters, do you also likewise to them.

एतदेव व्यवस्थायास्तत्त्वमित्यवगच्छत ।
एतदेव त्रिकालज्ञैरुक्तं सत्यं सनातनम् ॥ २५ ॥

25. Know that this is the essence of the Law; that this is the eternal truth uttered by the prophets.

द्वारेण सङ्कटेनैव विशतान्तरशङ्कितम् ।
विनाशं नीयते येन विशालं गोपुरं हि तत् ॥ २६ ॥

26. Enter unhesitatingly by the narrow gate; for the gate is wide that leads to destruction.

मार्गः पृथुतरस्तेन बहवो विचरन्ति च ।
जीवनं नीयते येन सङ्कटं गोपुरं तु तत् ॥ २७ ॥ ।

27. And it is the wide gate through which many enter. But the gate that leads to life is narrow.

मार्गः सङ्कुचितो येन गच्छन्तो विरला जनाः ।
एवं बोधत यूयं तु मार्गयोरन्तरं द्वयोः ॥ २८ ॥

28. And only a few enter by the narrow gate. Thus you may know the distinction between the two paths.

यूयं भवत कूटेषु सिद्धेष्ववहिताः सदा ।
आयान्ति मेषवेषास्ते ह्यन्तरे घस्मरा वृकाः ॥ २९ ॥

29. Always beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves.

ज्ञास्यथात्र फलेनैव यूयं तानथ कण्टकात् ॥ ३० ॥
सञ्चीयन्ते नु किं द्राक्षा गोक्षुरात्किमुदुम्बरम् ।

30. You will know them by their fruits. Are grapes gathered from thorns ? or figs from thistles ?

एवं सुतरवः सर्वे फलन्ति महितं फलम् ।
कुवृक्षाः कुफलान्येते प्रतीपं शक्नुवन्ति नो ॥ ३१ ॥

31. So every good tree bears good fruit; but the bad trees bear bad fruits. The reverse of it is not possible for them.

येन नोत्पाद्यते सुष्ठु फलं वृक्षस्तु तादृशः ।
उच्छिद्य क्षिप्यते वह्नौ प्रमाणं तत्र तत्फलम् ॥ ३२ ॥

32. Every tree that does not bear good fruit shall be cut down and cast into the fire. They will be judged by their fruits.

ये च मामभिभाषन्ते प्रभुशब्देन सर्वदा ।
न ते सर्वे प्रवेक्ष्यन्ति स्वर्गराज्यं सनातनम् ॥ ३३ ॥

33. Not everyone who addresses me always by the term 'Lord' shall enter the eternal kingdom of heaven.

बहवस्तु दिनेष्वेषु मां वक्ष्यन्ति 'प्रभो! प्रभो!।
किमस्माभिर्भवन्नाम्ना न भाविकथनं कृतम् ॥ ३४ ॥

34. In those days many will say to me: "Lord! Lord! did we not prophesy in your name?

नापि भूता भवन्नाम्ना किमस्माभिर्बहिष्कृताः ।
न कृतानि किमस्माभिरद्भुतानि बहूनि भोः' ॥ ३५ ॥

35. Did we not cast out demons in your name? Did we not, Lord! work many miracles?"

ततोऽहं तान् वदिष्यामि 'नाहं जाने भवादृशान् ।
कदापि, तेन दुर्वृत्ता मत्तोऽपसरत द्रुतम्' ॥ ३६ ॥

36. Then I will tell them: "I never knew you

32. In Palestine trees are cultivated only for their fruit; every unproductive olive and fig tree is immediately cut down and used for firewood. (Prat)

people. Therefore depart from me at once, you evil-doers."

यः कश्चिन्मम वाक्यानि निशम्याचरति स्वयम् ।
स तुल्यो धीमता येन शिलापीठे गृहं कृतम् ॥ ३७ ॥

37. Everyone who hears these words of mine, and acts accordingly, will be like a wise man who built his house upon the rock.

वृष्ट्या वायुभिराक्रान्तं प्रवाहैश्चापि तद्गृहम् ।
न पपात यतस्तस्य भित्तिमूलं शिलामयम् ॥ ३८ ॥

38. And the rains fell, and the winds blew, and the floods came, but the house did not fall; for its foundation was on the rock.

यः कश्चिन्मम वाक्यानि श्रुत्वा नाचरति स्वयम् ।
स तुल्यो येन मूढेन सिकतासु गृहं कृतम् ॥ ३९ ॥

39. Everyone who hears my words and does not act accordingly will be like a foolish man who built his house upon sand.

वृष्ट्या वायुभिराक्रान्तं प्रवाहैश्च निरन्तरम् ।
पपात तद्गृहं तस्य पतनं घोरमप्यभूत् ॥ ४० ॥

40. And the rains fell, and the winds blew, and

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37. ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ [Bhagavad Gita III - 31]

39. ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ (Bha. Gita. III - 32)

the flood came, and that house fell; and great was the fall of it.

निःश्रेयसाष्टकमुखग्रथितानि सूक्ता-
न्यद्रौ गुरौ वदति नूतनशासनानि ।
प्रत्यक्षरं सकलमन्ववदन्निवोच्चै-
रामञ्जुलप्रतिरवैर्गिरिकन्दराणि ॥ ४१ ॥

41. When the Master was expounding the New Law on the mountain, beginning with the famous eightfold Beatitudes, the mountain caves seemed to repeat all His speech, word by word, aloud by their sweet echoes.

संसारार्तिहरां सनातनरसां येशोर्मुखान्निःसृतां
प्रेमोद्गीतिसुधां पिबन् प्रशमितोत्तापो भवन् भानुमान् ।
संहृत्याशु करान् विवेश विनयेनास्ताद्रिपार्श्वस्थितं
सन्ध्यारागकषायिताम्बरधरो ध्यानोचितं गह्वरम् ॥ ४२ ॥

42. The Sun, having drunk the eternally sweet nectar of the sermon of love that flowed from the lips of Jesus, which removes the tribulations of the earthly existence, calmed down, and instantly withdrawing his rays and putting on the saffron robe dyed by the evening sky, entered, in all humility, a cave by the side of the setting mountain, a fitting resort for meditation.

इति क्रिस्तुभागवतमहाकाव्ये गिरिप्रभाषणम्–२ नाम
अष्टादशः सर्गः

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42. The setting mountain—According to the poetic convention in Sanskrit literature, the sun rises on the Rising mountain (Udayagiri) and sets on the Setting mountain (Astagiri).

एकोनविंशः सर्गः

स्नापकयोहनस्य वधः

CANTO XIX

The Execution of John the Baptist

"न धर्म्यं भूप! सोदर्यजायापहरणं तव" ।
स्नापकस्य मुनेः सेयं वाणी प्राकम्पयद्दिशः ॥ १ ॥

1. "It is not lawful for you, O king, to take your brother's wife". These words of the Baptist sent a shudder throughout the four corners of the land.

अनिन्दन्नृपतेरेतद् दुष्कृतं निभृतं जनाः ।
वक्तुं तु संमुखं कोऽपि नोत्सेहे स्नापकादृते ॥ २ ॥

2. This evil deed of the king was secretly censured by all the people; but no one dared to speak it to his face, except the Baptist.

योहनस्य कृते शिष्या बभूवुर्भयविह्वलाः ।
आशङ्क्य राजधिक्कारदण्डनीतिमनुक्षणम् ॥ ३ ॥

3. The disciples became anxious for John's sake.

1. The words of the Baptist—For further details see notes on Canto-XII. St. 43 & 44.

Every moment they expected the punishment meted out to those who challenged the king's authority.

तमाहूयैकदा भूपः स्नापकर्षिं प्रलोभनैः ।
ययाचे प्रतिसंहृत्यै स्वभर्त्सनगिरं मुहुः ॥ ४ ॥

4. One day the king called the ascetic, and with words of allurement requested him repeatedly to withdraw his words of censure.

नासीद् द्रवीकृतः सामवृष्टिभिर्न विदारितः ।
तर्जनावज्रघातैश्च स्नापकाख्यः शिलोच्चयः ॥ ५ ॥

5. But the mountain that was the Baptist did not melt by the shower of conciliatory words; nor was it rent asunder by the thunderbolt of threats.

ततः स्वप्रियया क्रोधोन्मत्तया दत्तचोदनः ।
पूर्वोक्तवन्मुनिं धीरं कारागारे बबन्ध सः ॥ ६ ॥

6. Then being incited by his wife, who was mad with rage, he imprisoned the brave sage, as already stated.

यदा यदा हि धर्मस्य हेतोः सत्यमगादिषुः ।
धीरसत्त्वा अपीड्यन्त स्वार्थिभिः शासकैस्तदा ॥ ७ ॥

7. Whenever brave men spoke out the truth in the name of dharma, they were persecuted by selfish rulers.

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5. Here Herod is compared to Indra, the lord of gods and the god of rain; and the Baptist is compared to a mountain. Indra, with his weapon, the thunderbolt, cut off the wings of mountains.

7. Vide Canto XVIII - stanzas 2 & 5.

भूगृहस्थं मुनिं भूपः सन्ददर्श मुहुर्मुहुः ।
भ्रातृजायापहारस्य लब्धुं तत्संमतिं क्रमात् ॥ ८ ॥

8. The king often visited the sage, who was imprisoned in an underground cell, in order to get gradually the latter's sanction for his taking his brother's wife.

स्वच्छन्दशासको भूपः परतन्त्रं स्वबन्दिनम् ।
जनापवादकाराया याचते हन्त मोचनम् ॥ ९ ॥

9. How strange ! The autocratic king begs his own helpless prisoner to release him from the bondage of popular censure !

बहुशोऽप्यर्थ्यमानः स प्रत्यभाषत पूर्ववत् ।
'न धर्म्यं भूप! सोदर्यजायापहरणं तव' ॥ १० ॥

10. However much he requested the sage, the latter's reply was the same as before: "It is not lawful, O king, for you to take your brother's wife."

जायया मुनिना चेत्थं मर्दितं नृपमानसम् ।
नदीसागरसङ्घर्षे सैकतस्य गतिं ययौ ॥ ११ ॥

11. The king's mind, which was hard pressed by his wife and the sage, from either side, was in the condition of the sandy delta caught in the clash between the river and the ocean.

अव्याजसुन्दरोदन्तमवक्रप्रकृतिं यतिम् ।
बहुशिष्ययुतं भूपः स्नापकं बह्वमन्यत ॥ १२ ॥

12. The king respected the ascetic, who had an unblemished beautiful life to his credit, whose nature was far from crooked, and who had a number of disciples.

अत्रान्तरे संप्रवृत्तो राज्ञो जन्मदिनोत्सवः ।
यस्मिन् सम्मिलितास्तस्य सर्वे श्रेष्ठाधिकारिणः ॥ १३ ॥

13. At that time occurred the birthday of the king, in connection with which all his high officials had assembled.

निशायां गालिलीयानां प्रथमे ये सभासदः ।
प्रभवो बहवश्चासन् भोजनाय निमन्त्रिताः ॥ १४ ॥

14. At night the foremost Galileeans of the king's assembly, and many lords were invited to dinner.

पानमत्तेषु सर्वेषु सदस्यारवपूरिते ।
व्यवधानं विपाट्यैका प्रविवेशात्र बालिका ॥ १५ ॥

15. When all were intoxicated with drink, and the assembly was full of noise, there stepped forth a girl, removing the curtains.

हेरोदियाभिधायाः सा महिष्याः प्रियदारिका ।
'शलोमी' नृत्तविद्यायामधरीकृतमेनका ॥ १६ ॥

16. She was Salomi, the beloved daughter of the

16. Assuming that her mother married at eighteen, Salome could not be

queen Herodia, who put to shame even Menaka in the art of dance.

तालान्वितपदन्यासैः समुद्रैः करचालनैः ।
अङ्गविक्षेपभेदैश्च सर्वांस्तस्तब्धांश्चकार सा ॥ १७ ॥

17. By the rythmic movements of her footsteps, by the symbolic gestures of her hands, and by the variety of the bodily movements she held all of them spellbound.

स नूपुरझणत्कारः कङ्कणक्वणितं च तत् ।
सा गानमाधुरी चैवं किं किं तस्या न मादकम् ॥ १८ ॥

18. That jinkling of the anklets, that tinkling of the bangles, that sweetness of the song—everything was maddening to them.

अङ्गक्षेपानुरोधेन तस्याः प्रेक्षकमानसम् ।
दोलायितमभूच्चित्रं हेरोदस्य तु का कथा ॥ १९ ॥

19. Strange to say, in line with her bodily movements, the minds of the spectators were also swinging. What to say of Herod's condition !

विरते नर्तने चोच्चैः प्रवृत्ते करघोषणे ।
मधुनृत्तरसामत्तो नृपस्तामाह नर्तकीम् ॥ २० ॥

20. When the dance came to an end, and when the

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more than twenty at this date, A. D. 29, but might be younger. (Lagrange). Her name was Salome, and she was at the time hardly more than 15 or 16 years old (Prat).

MENAKA—An Apsaras, mother of Sakuntala, and an accomplished dancer.

noise of clapping rose high, the king, who was intoxicated both by the liquor and the dance, said to the dancer:

"बाले! यद्वाञ्छसि त्वं मां ब्रूहि दास्यामि तद्ध्रुवम् ।
राज्यार्धमपि निश्शङ्कं तुभ्यं दास्यामि सांप्रतम्" ॥२१॥

21. "Girl, ask me whatever you want, I shall certainly grant it to you. Even if it be half of my kingdom, I shall give it away immediately and unhesitatingly.

श्रुत्वा सशपथं वाक्यं राज्ञो निर्गत्य बालिका ।
निजमातरमप्राक्षीद् "याचिष्ये किमहं नृपम्" ॥ २२ ॥

22. Hearing the words of the king, accompanied by oath, that girl went out and asked her mother: "What should I ask of the king ?"

"याचस्व योहनस्यास्य मस्तकं शप्तयोगिनः" ।
इति मात्रोपदिष्टा सा प्रविवेश पुनः सभाम् ॥ २३ ॥

23. "Ask for the head of John, that accursed ascetic." Thus advised by the mother, she again entered the hall.

रामनिर्वासनाद्धेतोर्गर्ह्यते केकयात्मजा ।
कियती साऽङ्गना गर्ह्या मुनिमारणकारिणी ॥ २४ ॥

24. The daughter of the king of Kekaya (Kaikeyi) has been blamed for having caused the exile of Rama.

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24. KAIKEYI—See notes on Canto XXIX - St. 39.

How much more deserving of blame is that woman, who caused the murder of that sage !

"प्रभो ! यथा भवान् पात्रे मस्तकं स्नापकस्य तत् ।
मह्यं ददात्वियं वाञ्छा मम" सस्मितमाह सा ॥ २५ ॥

25. "My lord ! it is my desire that you give me the head of the Baptist in a plate," said the girl smiling.

विद्युतोपहतः साल इव स्तब्धोऽभवन्नृपः ।
मदिरामदमुक्तश्च श्रुत्वा निष्ठुरमर्थनम् ॥ २३ ॥

26. Hearing this cruel request the king felt paralysed like a tree struck by a thunderbolt; and the intoxication of liquor left him.

विमृश्य निजकर्तव्यं सोऽभूत्कार्यद्वयाकुलः ।
यतीन्द्रहननं घोरं विनिन्द्या शपथच्युतिः ॥ २७ ॥

27. Pondering over his responsibility he was in a dilemma: The murder of the great sage is atrocious; going back on his oath is shameful.

समक्षं पौरमुख्यानां शपथं सहसा कृतम् ।
कथंचिदपि संरक्ष्यं मेने मानी नृपोऽन्ततः ॥ २८ ॥

28. The oath hastily uttered before the foremost citizens of the land, has to be kept by all means. Thus at last concluded the proud king.

स्त्रीजितो नृपतिस्तूर्णमाहूय वधकं स्वयम् ।
दिदेश मुनिमूर्धानमानेतुं भाजने द्रुतम् ॥ २९ ॥

29. The king who was under the spell of his wife, immediately called the executioner, and commanded him to bring the head of the sage in a plate.

वधको भूगृहं गत्वा तत्रापश्यदवस्थितम् ।
मन्दभासा प्रदीपस्य परिक्षीणतनुं मुनिम् ॥ ३० ॥

जानुभ्यां निश्चलं स्थित्वा कृत्वा नम्रं स्वमस्तकम् ।
निमील्य नयने देवं भजन्तं मानसस्तवैः ॥ ३१ ॥

विकीर्णकुन्तलच्छन्नविच्छायविननाननम् ।
छायामिषेण तद्भित्तौ सृजन्तं स्नापकं परम् ॥ ३२ ॥
(विशेषकम्)

30, 31, 32. The executioner walked to the underground cell. There he found in the dim light of the lamp, the sage, with the emaciated and weary body, who knelt motionless, and his head bent down, and eyes closed, and was praying to God with silent hymns; his pale and bent down face, covered by his dishevelled hair. He seemed to be creating, as it were, another Baptist on the wall, under the pretext of his shadow.

तं वीक्ष्यासिलतापाणिः क्षणं तस्थौ स शङ्कया ।
घातकस्यास्य नेत्राभ्यां पेतुर्बाष्पोदबिन्दवः ॥ ३३ ॥

33. Looking at him, with sword in hand, he stood

29. He ordered one of his bodyguards who, in Oriental courts filled the office of executioners, to go and fetch the head of the Baptist (Prat).

there hesitating for a while. From the eyes of that assassin tears fell down.

अव्याजसुन्दरोदन्तमवक्रप्रकृतिं यतिम् ।
बहुशिष्ययुतं सर्वे स्नापकं बहुमेनिरे ॥ ३४ ॥

34. All people respected the Baptist, who had an unblemished and beautiful life to his credit, whose nature was far from crooked, and who had a number of disciples.

अवसन्नोप्यनुलङ्घ्यं स्मृत्वा भूमिपशासनम् ।
परोक्षं स मुनेस्तस्थौ तद्गलावद्धलोचनः ॥ ३५ ॥

35. Though enervated, he remembered the inviolable order given by the king, and stood at the back of the sage, his gaze fixed on his neck.

हा हा ! मुनिशिरः खड्गस्यैकाघातात्पतत्यधः ।
न मुनेः किन्तु धर्मस्य शिरः पतति पावनम् ॥ ३६ ॥

36. Alas ! alas ! at a single stroke of the sword the head of the sage falls down. It is not the head of the sage, but the sacred head of dharma (righteousness) that falls.

भूस्पर्शात्पूर्वमालम्ब्य करेण म्रियते शिरः ।
घातकेन जनाराध्यं दुःस्वप्नोऽपि नृपस्त्रियाः ॥ ३७ ॥

37. The executioner catches the head before it touches the ground—the head venerated by people, though it was a nightmare to the queen.

सलिले स्नपनं पूर्वं मर्त्यानां यश्चकार सः ।
पश्चिमं स्नपनं चक्रे खड्गस्य निजशोणिते ॥ ३८ ॥

38. He who formerly used to baptize men in water, performed his last baptism to the sword in his own blood !

निरुद्धवातसञ्चारे तस्मिंस्तामसभूगृहे ।
मरौ घोषयतस्तस्य गर्जितं मज्जितं कृतम् ॥ ३९ ॥

39. In that dark cell, inaccessible to free air, the thundering voice of him who used to cry in the wilderness, was drowned for ever.

मोदस्व नृपजाये! त्वं प्रतियोगी गतस्तव ।
भुङ्क्ष्व राज्यं च भोगांश्च भर्त्रा सार्धमकण्टकम् ॥ ४० ॥

40. Rejoice, O queen, for your antagonist is gone. Enjoy the kingdom and the pleasures in the company of your husband, free from enemies.

वधकस्तु ततः पात्रे निधायानीय मस्तकम् ।
बालिकायै ददौ साऽपि स्वमात्रे सहसा ददौ ॥ ४१ ॥

41. The executioner then placed the head in a plate and brought it and gave it to the girl, and she in turn, quickly handed it over to her mother.

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39. Cry in the wilderness—Vide Canto XI St. 7.

निःस्पन्दहृदयं भीत्या निर्निमेषविलोचनम् ।
निश्शब्दवदनं चाभूत्तदा राजसभागृहम् ॥ ४२ ॥

42. That royal assembly, which was struck with terror, then seemed to be composed of men whose hearts did not beat, whose eyes did not wink, and whose mouths were speechless.

भूयिष्ठभीतिदां पूर्वं मुनेर्जिह्वां मृतस्य सा ।
सूच्या विद्धां कारयित्वा गर्ते प्राक्षेपयत्तनुम् ॥ ४३ ॥

43. She caused the tongue of the dead ascetic, which had been a cause of great fear to her, to be pierced by the needle, and the body to be thrown into a pit.

नहि दष्टे मृते तस्मिन् विषवेगः प्रवर्त्तते ।
मृत्वाऽपि दाहयत्युग्रं प्रतीकारविषं स्त्रियाः ॥ ४४ ॥

44. If one who is bitten by a snake dies, then there is no longer the action of poison in him; but the poignant poison of revenge in a woman burns even after the victim is dead.

श्रुत्वा दारुणवृत्तान्तमिमं शिष्यास्तपस्विनः ।
गत्वा तद्देहमादाय निदधुस्तं शवालये ॥ ४५ ॥

45. The disciples of the ascetic, when they heard this terrible news, went and taking charge of the body, buried it in the cemetery

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43. St. Jerome tells us that Herodias, transported with joy and fury, pierced the tongue of the Baptist with a bodkin. (Prat).

आकर्ण्य तं वधोदन्तं येशुः प्रस्थाय नौकया ।
निभृतं निर्जनं स्थानं ययौ शोकपरायणः ॥ ४६ ॥

46. And Jesus, full of grief when He heard the news of this murder, went secretly in a boat, to a solitary place.

यदा हेरोदाख्यो नृपतिरशृणोद्येशुचरितं
महाश्चर्यं भीतिश्रथितमनास्तूर्णमवदत् ।
मृतानां मध्यादुत्थिततनुरसौ यस्य हि मया
शिरश्छिन्नं, नोचेत्कथमिव करोत्यद्भुतमसौ ॥ ४७ ॥

47. When king Herod heard about the miraculous history of Jesus, he was struck with fear, and remarked instantly: "This is the prophet whom I beheaded, come back to life from the dead; otherwise, how can this man perform such miracles ?"

इति क्रिस्तुभागवतमहाकाव्ये
स्नापकयोहनस्य वधो नाम

एकोनविंशः सर्गः

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47. The martyrdom of the Baptist did not go unpunished. Aretas, king of the Nabateans, outraged by the affront to his daughter, after a war of skirmishes and surprise attacks, finally inflicted upon Herod a bloody defeat...Herod's contemporaries saw it was a punishment from heaven for the assassination of a man who was hearkened to as a prophet and venerated as a saint-

Josephus (Antiquities XVIII. 5. 2) says: "It seemed to many that God Himself had brought about the destruction of Herod's army and had justly punished him for putting to death John who was called the Baptist." (Prat)

विंशः सर्गः

मग्दलनायास्तैलाभिषेकः

CANTO XX

The Story of Mary Magdalene

गुरोर्वित्तविरक्तिं च निःस्ववत्सलतां दृढाम् ।
बुद्ध्वापि धनिकः कश्चिद्भुक्तयर्थं तं न्यमन्त्रयत् ॥ १ ॥

1. Though aware of the Master's indifference to wealth, and of His deep love for the poor, a certain rich man once invited Him to dinner.

वित्तेश्वरः शिमोनाख्यः फरिसेयगणोत्तमः ।
अनर्घविभवैरैच्छद् विलोभयितुमीश्वरम् ॥ २ ॥

2. Simon, a very rich man, and one of the leaders of the Pharisees, thought that he could allure the Lord by his invaluable resources.

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2. A rich Pharisee named Simon had invited the Master to his home for a meal. He had heard of the acclaim given our Lord by people, and was anxious to determine for himself whether He was really a prophet or a teacher (Fulton Sheen).

Curiosity and the pleasure of entertaining an extraordinary personage perhaps, too, a secret sense of the majestic character of this prophet—had induced him to tender this courtesy to Jesus (Fouard).

नानाविभवसम्पन्नं नानाडम्बरभासुरम् ।
गुरुर्विवेश तद्गेहं बहुकिङ्करसङ्कुलम् ॥ ३ ॥

3. The Master entered the house, rich in household goods, beautified by many luxurious articles, and crowded with many servants.

'क्वासौ तक्षात्मजो निःस्वः क्वाहं वित्तेश्वराग्रिमः ।
क्रीतोऽयं छलतः सम्पत्स्वामिनां द्वेषको मया' ॥ ४ ॥

4. 'Where is this poor man, the son of a carpenter? And where am I, the foremost among millionaires? I have cunningly bought the enemy of rich men'.

इति चिन्तयतस्तस्य बुद्ध्वोत्सेकविजृम्भितम् ।
प्रभुर्निर्वचनं तस्थौ सर्वान्तर्गतदर्शकः ॥ ५ ॥

5. He thought like this. And the Lord, who could dive into the hearts of all men, understood his unbridled pride, but remained silent.

शालायां विहिते पीठे विधिनोपविवेश सः ।
तथापि गृहिणातिथ्यसपर्या न कृता गुरोः ॥ ६ ॥

6. He formally entered the hall and took the seat reserved for Him there. However, the householder did not observe the rites usually followed in welcoming a guest.

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6. When Jesus arrived, there was little enthusiasm in the welcome of Simon, who coldly omitted the usual courtesies and attentions paid to a guest. The visitor was always greeted with a kiss on the cheek by the master of the house, with the invocation: "The Lord

भोजनावसरे गेहनाथस्तत्र पुरोभुवि ।
अपश्यदङ्गनां कांचिदागच्छन्तीं स रूपिणीम् ॥ ७ ॥

आपादलम्बिकेशाढ्यामानीलाम्बरधारिणीम् ।
आकुञ्चितकरोपात्ततैलसंभृतभाजनाम् ॥ ८ ॥ (युग्मकम्)

7, 8. In the course of the dinner the master of the house looked up, and saw, in front of them, a beautiful woman coming towards them. Her tresses flowed down to her feet; she wore a blue mantle; in one of her hands, which was folded, she carried a flask full of ointment.

नगरादागता वारनारी साऽन्तर्गृहे शनैः ।
पादमूलं गुरोः प्राप्य ननाम रुदती भृशम् ॥ ९ ॥

9. She, a prostitute coming from the town, slowly entered the house, and stood at the feet of the Master, and bowed before Him, weeping profusely.

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be with you!" Then the guest was shown to a couch where a servant would bring water to wash his feet. Next, the host or one of the servants annointed the head and beard of the visitor with fragrant oil. In the case of Jesus there was nothing of the kind. Perhaps Simon knew he was watched by other pharisees and hence omitted these courtesies (Fulton Sheen).

7-12. This woman, whose name St. Luke does not mention, is none other than Mary Magdalene. Although there is nothing in scripture distinctly to settle this fact, there are very venerable traditions of the church which assert it, and Jewish writers add their testimony in confirmation. According to all these authorities the pardoned sinner of Naim, Mary of Magdala, and Mary the sister of Lazarus and Martha, are one and the same person. Of her sinful past we have no knowledge beyond a few legends in the Talmud, which speak of the beauty of Mary, the fame of her lovely hair, her wealth, and her intrigues. Her husband was a doctor of the law, Pappus, son of Juda, whose jealousy was so great that he was wont to keep her closely imprisoned whenever he left home. The high-spirited Jewess soon broke away from this hateful restraint, joined

सुन्दरीमणिमीर्ष्यालुर्भर्ता नियमकोविदः ।
स्वनिर्वासनवेलायां बबन्ध निजसद्मनि ॥ १० ॥

10. The husband of that beautiful woman, a lawyer, was a jealous man. He used to keep her in confinement in his house whenever he went out.

ततो विलासिना सार्धं केनचित् पुरुषेण सा ।
पलाय्य मग्दलाभिख्यं समृद्धं प्राप पत्तनम् ॥ ११ ॥

11. Then she fled with a gay person and reached the prosperous town of Magdala.

तत्र कालेन कियता साऽभवत्स्वैरचारिणी ।
मत्ता नदी च नारी च नियन्तुं केन पार्यते ॥ १२ ॥

12. There, in due course, she became a prostitute. Who can control an inundated river and an infatuated woman ?

भोगेष्वाप्लाविता वारवनिताकुलमालिका ।
साऽशृणोदेकदा दैवाद्भगवद्दिव्यभाषितम् ॥ १३ ॥

13. Having been immersed in worldly pleasures, she,

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fortunes with a gay officer of Magdala, and accompanied him to that town, where she led a life of such brilliant but unbridled indulgence that she has always kept the name of "the Magdalene" (Fouard).

The sinner, though she certainly cannot be Mary of Bethany, might be one with Mary Magdalene (Lagrange).

Was the unnamed sinner Mary of Magdala or Mary of Bethany, or are all of them but one and the same person? It is not absolutely impossible that they are the same. At any rate St. Luke does not establish any relationship between them. (Prat).

the foremost among prostitutes, once happened to hear, by chance, the divine words of the Master.

स्ववृत्तं पापभूयिष्ठं चिन्तयन्ती मुहुर्मुहुः ।
परिवृत्तमना भूत्वा देवमर्चितुमागता ॥ १४ ॥

14. She began to reflect, again and again, on her past sinful life, was converted, and has now come to worship the Lord.

अनर्गलगलद्बाष्पैरसिञ्चच्चरणौ गुरोः ।
परिमृज्य च तौ केशैरचुम्बत्सा पुनः पुनः ॥ १५ ॥

15. With her tears that flowed incessantly, she washed the feet of the Master, then wiped them with her tresses, and kissed them again and again.

श्वेतपात्रं समुद्घाट्य सा तैलेन सुगन्धिना ।
सिषेच चरणौ तस्य श्वसन्ती दीर्घमूष्मलम् ॥ १६ ॥

16. She opened the white flask, and with the fragrant oil she annointed His feet, all the while heaving hot sighs of remorse.

न किञ्चन बभाषे सा किन्तु नेत्राम्बुबिन्दवः ।
स्फुटमाख्यापयामासुस्तस्या हृद्गतयातनाम् ॥ १७ ॥

17. She did not utter a word; but the drops of tears she was shedding evidently expressed her heart's agony.

विलोक्य तादृशं तस्याश्चेष्टितं गृहनायकः ।
सरोषं भ्रुकुटीं कुर्वन्नेवमन्तरचिन्तयत् ॥ १८ ॥

18. Seeing such actions of hers, the master of the house angrily knit his eyebrows, and thus thought in his mind:

'अभविष्यदसौ दीर्घदर्शी चेत्तक्षनन्दनः ।
अज्ञास्यत्कीदृशी सेति या तं स्पृशति पापिनी' ॥ १९ ॥

19. 'If this son of the carpenter had been a prophet, he would certainly have known what kind of a sinful woman is she who touches him.'

भोः शिमोन ! विशुद्धात्मन् ! जानास्येनां तु कीदृशीम् ।
अवेहि साऽपि जानाति कीदृशस्त्वं पुमानिति ॥ २० ॥

20. O Simon ! you holy soul ! You know what sort of a woman she is. Understand that she also knows what sort of a man you are.

जानन्नन्तर्गतं तस्य गुरुस्तं प्रत्यभाषत ।
"शिमोन ! शृणु वक्तव्यमस्ति किञ्चिन्मयाधुना" ॥ २१ ॥

21. Perceiving his thoughts the Master said to him: "Simon, listen. I have something to tell you now."

"गुरो ! कथय" सोऽवादीत्तदा येशुस्तमब्रवीत् ।
"अधमर्णावुभावास्ताङ्कुत्तमर्णस्य कस्यचित् ॥ २२ ॥

22. "Speak, Master" he said. Then Jesus said to him: "A creditor had two debtors.

एकः पञ्चशतान्यन्यः पञ्चाशच्चाप्यधारयत् ।
नाणकान्युभयोः सर्वाण्युत्तमर्णः स चक्षमे ॥ २३ ॥

23. 'One of them owed him five hundred coins, and the other fifty. The creditor forgave them both.

तद्ब्रूहि कतरस्तस्मिन्नधिकं स्निह्यति प्रभौ.....” ।
“मन्ये यस्याधिकमृणं चक्षमे स” जगाद सः ॥ २४ ॥

24. Now tell me, which of them will love him, their lord, more ?” “The one, I suppose, to whom he forgave more” said he.

उवाच तं गुरुः “साधुर्विचरस्तव”,तत्परम् ।
प्रत्यावृत्य मुखं नारीं प्रति भूयस्तमब्रवीत् ॥ २५ ॥

25. “Your judgement is correct”, the Master told him. Then turning towards the woman, He again told him:

“किं पश्यस्यङ्गनामेनां ? प्रविष्टे त्वद्गृहं मयि ।
मत्पादक्षालनार्थं त्वं नादास्तोयं गृहेश्वरः ॥ २६ ॥

26. “Do you see this woman ? When I entered your house, you, the master of the house, gave me no water for my feet.

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23. The meaning of the parable was clear. God is the creditor Who trusts man with His gifts of wealth, intelligence, influence. But a day is finally set for the payment. Though no man in strict justice can pay the debt, he owes to God through sin, God is nevertheless willing to forgive all debtors, great or small. (Fulton Sheen)

सा तु नेत्राम्बुना पादौ सिषेच मम तत्परम् ।
स्वकेशैर्मार्जनं चक्रे दृष्टं कर्म हि तत्त्वया ॥ २७ ॥

27. But she, with her tears washed my feet, then wiped them with her hair. You have seen that action of hers.

नाचुम्बीस्त्वतिथिं मां त्वमेषा नारी निजागमात् ।
आरभ्य न निवृत्तासीच्चुम्बनात्पादयोर्मम ॥ २८ ॥

28. You gave me, your guest, no kiss; but from the moment she came in, this woman has not ceased to kiss my feet.

अतिथौ मयि नासिञ्चस्त्वं तैलेन शिरो मम ।
सुगन्धिना सा तैलेन चरणावसिचन्मम ॥ २९ ॥

29. I came as a guest, and you did not annoint my head; but she has annointed my feet with fragrant ointment.

अतो ब्रवीमि पापानि तस्या यानि बहून्यपि ।
क्षमाऽकारि च तेषां हि बहुप्रेम चकार सा ॥ ३० ॥

30. Therefore I tell you, her sins, though they are many, are foregiven; for she has loved much.

यस्य तु क्षम्यते स्तोकं प्रेम स्तोकं करोति सा" ।
ततस्तामाह "पापानां क्षमाऽकारि तवाङ्गने ! ॥ ३१ ॥

31. But he who is foregiven little, loves little". Then He said to her: "Woman, your sins are foregiven.

अतस्त्वां तारयामास विश्वासो याह्यनाकुलम्" ।
ततस्तत्सहभोक्तारो मन्दमाहुर्मिथः स्वयम् ॥ ३२ ॥

32. So your faith has saved you. Go in peace". Then those who were at table with Him said among themselves :

"कोऽसौ मानुषपापानां क्षमामपि करोति यः ?"
येशुस्तु निजसन्देशप्रचारार्थं ययौ ततः ॥ ३३ ॥

33. "Who is he who even forgives the sins of men ?" Jesus, however, left the place to preach His message.

अथ द्वादशभिः शिष्यैर्ग्रामं ग्रामं व्रजन् गुरुः ।
अघोषयत्स्वर्गराज्यं सुखिनश्चाकरोद्बहून् ॥ ३४ ॥

34. Then going about from village to village, followed by the twelve disciples, the Master preached about the kingdom of heaven, and healed many people.

यदा सम्मिलिते देवमभितो जनसङ्कुले ।
स दृष्टान्तकथाबद्धं जगादैवं सुभाषितम् ॥ ३५ ॥

35. When the crowd surrounded Him, the Lord taught them the following lesson through a parable:

31, 32. सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥
[Bhag. Gita XVIII-66]

35. No literature has anything equal to the gospel parables in their simplicity, naturalness, freshness, nobility and charm. (Prat)

बीजानि कृषको वप्तुं निर्जगाम कृषिस्थले ।
तस्यां वपनवेलायां तेषां कतिपयानि तु ॥ ३६ ॥

मार्गपार्श्वेऽपतन् यानि दलितानि पदैर्नृणाम् ।
अथवा पक्षिभिः स्वैरं खादितानि समग्रतः ॥ ३७ ॥
(युग्मकम्)

36, 37. A farmer went to the field to sow. When he was sowing, some of the seeds fell along the path, and were trodden under foot by men or were devoured by the birds freely.

अपराणि च पाषाणे पतितानि कराग्रतः ।
प्ररुह्य च रसाभावाच्छोषितान्यभवन्दिनैः ॥ ३८ ॥

38. And some fell on the rock from the palm of the hand. And as they grew up they withered away within days, because they had no moisture.

अपराण्यपतन्मध्ये कण्टकानामितस्ततः ।
एकत्र वर्धमानानि पीडितानि च कण्टकैः ॥ ३९ ॥

39. And some fell hither and thither among thorns. As they grew in one place, the thorns choked them.

अपराण्युत्तमे देशे पतित्वा रसपुष्कले ।
प्ररुह्य क्रमशः फेलुः काले शतगुणं फलम्" ॥ ४० ॥

40. And some fell into good soil, and grew steadily, and yeilded a hundredfold."

एवमुक्त्वा गुरुः प्रोच्चैर्व्याजहार विलोक्य तान् ।
"शृणोतु यस्य मर्त्यस्य श्रोतुं स्तः श्रवणे हि सः" ॥ ४१ ॥

41. Having said this, the Master looked around at them, and spoke in a loud voice: "He that has ears to hear, let him hear."

दृष्टान्तस्यास्य तात्पर्यं पृष्टः शिष्यैर्जगाद सः ।
ज्ञानमीश्वरराज्यस्य रहस्येन पुरस्कृतम् ॥ ४२ ॥

अदायि तत्तु युष्मभ्यमपरेभ्यस्तु दीयते ।
अनायासावबोधार्थं शिक्षा दृष्टान्तरूपतः ॥ ४३ ॥
(युग्मकम्)

42, 43. When the disciples asked Him what the parable meant, He said: "Knowledge concerning the mysteries of the kingdom of God, has been given to you; but for others it is given in the form of parables for easy understanding.

दृष्ट्वाऽपि ते न पश्येयुर्बुध्येरन् न निशम्य च ।
दृष्टान्तस्यास्य तात्पर्यं युष्मभ्यं विवृणोम्यहम् ॥ ४४ ॥

44. For, seeing they will not perceive; and hearing they will not understand. I shall explain to you the meaning of this parable.

बीजमीश्वरवाक्यं ये मार्गपार्श्वगतास्तु ते ।
शृण्वन्त्यथ पिशाचस्तद्वाक्यं हरति चात्मनः ॥ ४५ ॥

45. The seed is the word of God. The ones along

the path are those who have heard the word. Then the devil comes and takes away the word from their hearts.

पाषाणे पतितान्येव ते वाक्यश्रवणेऽपि ये ।
गृह्णन्ति मूलहीनत्वाद्विम्लायन्त्यल्पवासरे ॥ ४६ ॥

46. And the ones that fell on the rock are those who, when they hear the word, receive it with joy; but having no root wither away within a few days;

परीक्षावसरे शक्तिहीना भूत्वा पतन्ति ते ।
कण्टकापतितान्येते श्रुत्वा ये भोगपीडिताः ॥ ४७ ॥

तिष्ठन्ति पक्वसत्कर्महीनाश्चिन्ताभरार्दिताः ।
उत्तमायां मृत्तिकायां बीजानि पतितानि ते ॥ ४८ ॥

ये श्रुत्वा साधुचित्तेन तद्रक्षन्ति फलन्ति च ।
श्राव्यमेतत्समाकर्ण्य शिष्या मुमुदिरे परम् ॥ ४९ ॥
(विशेषकम्)

47, 48, 49.. ...and in times of temptation, become weakened, and perish. And as for those that fell among thorns, they are those who hear, but chastised by the pleasures of the world, they do not produce good fruits, and are choked by cares. And as for the seeds that fell into good soil, they are those who, hearing the word, hold it fast in a good heart, and bring forth fruit— Hearing this interpretation the disciples were delighted.

कस्मिंश्चिद्दिवसे शिष्यैः सह भक्तप्रियो गुरुः ।
प्रस्थितो नावमारुह्य गन्तुं पारं ह्रदस्य सः ॥ ५० ॥

50. One day the Master, who loved His devotees,

got into a boat with his disciples, and set sail for the other shore of the lake.

किञ्चिद्दूरं ह्रदे गत्वा नावि निद्रावशो गुरुः ।
अशेत, मर्त्यपुत्रस्य कुतः शय्यापदं स्थले ॥ ५१ ॥

51. When they had led a little distance in the lake, the Master fell asleep, and lay in the boat. Where, on the land, is there a bed for the Son of Man ?

आविर्भूय तदाऽकस्माद्वात्या ह्रदमकम्पयत् ।
गर्जन्त्यो वीचयस्तस्मिन्नुत्तरोत्तरमुत्थिताः ॥ ५२ ॥

52. And then a storm came on suddenly and shook the lake. Roaring waves rose from it one after the other.

अघूर्णत ह्रदे नौका मत्तहस्तिशिरो यथा ।
तोयेन पूर्यमाणायां नावि ते विह्वलाः स्थिताः ॥ ५३ ॥

53. The boat whirled round in the lake like the head of an infatuated elephant. It was getting filled with water, and they stood there frightened.

द्रुतं प्रबोध्य तं शिष्या गुरुं ते जगदुः प्रभो !
नश्यामो वयमित्येवं तदाकर्ण्योत्थितः प्रभुः ॥ ५४ ॥

54. They quickly woke up the Master and cried: "Lord ! we are perishing !" Hearing this the Lord awoke.

तर्जयामास वायुं स तोयभङ्गं च सत्वरम् ।
निवृत्तौ तत्क्षणमुभौ शिष्याणामपि साध्वसम् ॥ ५५ ॥

55. He immediately rebuked the wind and the waves. Both instantly ceased, and the fear of the disciples too.

'अवकाशं किलोदन्वान् रामायाभ्यर्थितो ददौ' ।
संहृतोर्मिभिरीशाय प्राञ्जलिं तर्जितो ह्रदः ॥ ५६ ॥

56. It is said that the ocean gave space to Rama (Parasurama) when implored. The lake, with her subdued waves, gave 'Anjali' to the Lord when threatened.

उवाच चासौ "युष्माकं विश्वासः क्व गतोऽधुना ?"
भयविस्मयमूढास्ते परस्परमथाब्रुवन् ॥ ५७ ॥

57. He also said: "Where is your faith gone ?" They who were upset by fear and wonder, said to one another:

"कोन्वसौ यज्जगत्प्राणमपश्चाज्ञापयत्यहो ।
तैश्चानुस्रियते भृत्यैरिवास्यादेशभाषितम्" ॥ ५८ ॥

58. "Who is this man who commands even the wind and the water ? They obey His commands even as servants do !"

प्रत्यावृत्ते प्रभौ मर्त्यनिवहः स्वीचकार तम् ।
पश्य तत्र सभाध्यक्षो 'यायिरूसः' समागमत् ॥ ५९ ॥

59. When the Lord returned (to the shore) the crowd welcomed Him. Behold, there came Jairus, the ruler of the Synagogue.

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56. At the request of Rama, son of Jamadagni, the ocean withdrew to a distance. The first hemistich is a quotation from Kalidasa's Raghuvamsa (IV - 58).

साष्टाङ्गं प्रणिपत्यासौ गुरोश्चरणयोस्ततः ।
प्रार्थयामास तं देवमागमार्थं गृहे जवात् ॥ ६० ॥

60. Falling at the feet of the Master he prayed to Him to come to his house at once.

यतो द्वादशवर्षीया तनया गदबाधिता ।
तस्यैकजाता सञ्जाता साऽधुना मरणोन्मुखी ॥ ६१ ॥

61. For his only daughter, about twelve years of age, was ill, and was on the point of death.

गुरुर्गन्तुं प्रवृत्तोऽसौ जनसङ्घैरपीड्यत ।
तत्रासीदबला काचिद्रक्तस्रावातुरा चिरात् ॥ ६२ ॥

62. As the Master was proceeding to go there, people pressed round Him. There was a woman, who was suffering from a flow of blood for a long time.

यावद्द्वादशवर्षाणि पीडिता रोगबाधया ।
पश्चादागत्य पस्पर्श सा गुरोरम्बराञ्चलम् ॥ ६३ ॥

63. Since twelve years she had been tormented by this disease. She came up from behind, and touched the fringe of the Master's garment.

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62. The Apocryphal Acts of Pilate (Acta Pilati) called her Veronica. Eusebius, the Bishop of Caesarea during the fourth century, a man of critical mind, echoes a tradition which made her a native of Paneas, to-day Banias, in northern Palestine. According to that tradition, she had even erected on a stone near the door of her house, a bronze image of herself kneeling before a man who was stretching out his hand towards her (Lagrange).

तत्क्षणं विररामास्या रक्तस्रावमहागदः ।
येशुर्निवृत्य पप्रच्छ "को नु मां स्पृष्टवा"निति ॥ ६४ ॥

64. And immediately ceased her grave disease, the flow of blood. Jesus turned and asked: "Who touched me ?"

नाङ्गीकुर्वत्सु सर्वेषु पित्रस्तमवदद् "गुरो !
जनैस्त्वमावृतोऽत्यन्तं पीडितः किं न पश्यसि ॥ ६५ ॥

65. When all denied it, Peter said to Him: "Master, don't you see that the multitude surround you and press you ?

पुनः पृच्छसि किं को मां स्पृष्टवानिति मत्प्रभो" ।
इत्थं शिष्योत्तमेनोक्तो गुरुस्तं प्रत्यभाषत ॥ ६६ ॥

66. Why then do you ask, Lord, 'Who touched me'? When the foremost of disciples asked thus, the Master replied:

"कश्चित्पस्पर्श मां मत्तः प्रभावो निःसृतोऽधुना" ।
तच्छ्रुत्वा साङ्गना भीत्या कम्पिता तमुपागमत् ॥ ६७ ॥

67. "Somebody touched me; for power has now gone forth from me." Hearing this that woman came to Him trembling.

पतित्वा पादयोस्तस्य सा निवेदयति स्म तम् ।
स्पर्शहेतुं पुनः स्पर्शवशाल्लब्धामरोगताम् ॥ ६८ ॥

68. Falling down at His feet, she declared the reason for her touching Him, and acknowledged her restoration to health through the touch.

गुरुस्तामवद"द्दुत्से समाश्वसिहि सांप्रतम् ।
तारयामास विश्वासस्त्वां, याहि स्वस्थमानसा" ॥ ६९ ॥

69. The Master said to her: "Daughter, be consoled. Your faith has saved you. Go in peace."

तदा सभाध्यक्षगेहादागतः कश्चिदब्रवीत् ।
"मृता ते दुहिता स्वामिन् मा त्वं क्लेशय सद्गुरुम्" ॥७०॥

70. Then someone came from the ruler's house and said: "Your daughter, my lord, is dead. Don't trouble the good Master any more."

गुरुस्तमाह "मा भैषीस्त्वं विश्वसिहि केवलम्" ।
ततः शिष्यैः समं गत्वा प्राप तस्य गृहं क्षणात् ॥ ७१ ॥

71. But the Master told him: "Do not fear. Only believe." Then going with His disciples He soon reached the house.

अनुजज्ञौ प्रवेष्टुं स नान्यं कमपि तद्गृहम् ।
ऋते तस्याः पितृभ्यां च पित्रादिभ्यश्च कालवित् ॥ ७२ ॥

72. Acting prudently He permitted no one to enter the house, except Peter and the other disciples and the parents of the girl.

जनाः सर्वे ताडयित्वा स्ववक्षांस्यरुदन् भृशम् ।
"मा मा रुदित निद्राणा न मृता से"त्युवाच सः ॥ ७३ ॥

73. All the people were weeping, beating their breast. He said to them: "Do not weep. She is sleeping, not dead."

ज्ञात्वा मृतेति तां केचित्तत्रत्यास्तमुपाहसन् ।
स तु सर्वान् बहिष्कृत्य बालाया निकटं ययौ ॥ ७४ ॥

74. Knowing that she was dead, some people who were there laughed at Him. But He expelled all, and reached near the girl.

तत्रापश्यद्गतप्राणां स बालां कृतमण्डनाम् ।
लतामुत्फुल्लकुसुमां वात्ययेव निपातिताम् ॥ ७५ ॥

75. There He saw the dead body of the girl, decorated for the funeral, lying like a creeper in full blossom, cast down by the storm.

तस्या हस्तं गृहीत्वा स प्रोच्चैरादिष्टवान् गुरुः ।
"उत्तिष्ठ बालिके!" तस्याः प्राणाः प्रत्याययुस्तदा ॥ ७६ ॥

76. Taking her hand the Master cried aloud: "Child, arise!" And immediately her spirit returned.

उत्तस्थौ सा तत्क्षणं बालिका त-
त्पित्रोराश्चर्यं च हर्षश्च चित्ते ।
भक्ष्यं तस्यै दातुमुक्त्वा दयालु-
स्तस्माद्गेहान्निर्ययौ येशुदेवः ॥ ७७ ॥

77. She at once rose up, and the wonder and joy of the parents also rose. Asking them to give her something to eat, the Lord Jesus went out of the house.

इति क्रिस्तुभागवतमहाकाव्ये मग्दलनायास्तैलाभिषेको नाम
विंशः सर्गः

एकविंशः सर्गः

साधोः समरीयस्य दृष्टान्तः

CANTO XXI

The Parable of the Good Samaritan

अथ द्वादशशिष्यान् स समाहूय निजान्तिकम् ।
ददौ तेभ्यः प्रभावं च नेतृत्वं सर्वजीविनाम् ॥ १ ॥

1. Then He called the twelve disciples near Him and gave them power and authority over all beings.

सर्वरोगप्रतीकारक्षमत्वं च ददौ गुरुः ।
प्रेषयामास तान् कर्तुं दैवराज्यप्रघोषणम् ॥ २ ॥

2. He also gave them power to cure all diseases, and sent them out to preach the kingdom of God.

जगाद च स "मा धध्वं यष्टिं वा चेलसम्पुटम् ।
पूपं वा रूप्यकं यूयं युष्मद्यात्रासु वत्सकाः ॥ ३ ॥

3. He also said: "Dear children, take neither staff nor bag, neither bread nor money for your journey.

यत्र युष्मान् न गृह्णन्ति जनास्तस्मात्पुराज्जवात् ।
निर्गच्छत स्वपादाभ्यां धूलिमप्यवधूनुत ॥ ४ ॥

4. And wherever people do not receive you, leave that town immediately, and shake off even the dust from your feet.

वृकमध्ये यथा मेषान् युष्मांस्तु प्रहिणोम्यहम् ।
नाम्नो मे हेतुना यूयं द्वेक्ष्यध्वे सकलैरपि ॥ ५ ॥

5. I send you out as sheep in the midst of wolves. you will be hated by all for my name's sake.

अर्पयिष्यन्ति ते युष्मान् धर्माधिकरणालये ।
कशाभिः प्रहरिष्यन्ति हनिष्यन्ति च निर्घृणम् ॥ ६ ॥

6. They will deliver you up to councils ; will flog you and kill you mercilessly.

शरीरं घ्नन्ति नात्मानं ये तेभ्यो मा बिभीत भोः ।
यो हन्तुमुभयं शक्तस्तस्माद्भवत भीयुताः" ॥ ७ ॥

7. Do not fear those who kill the body, but not the soul ; rather fear him who can destroy both.

ततः प्रस्थाय ते शिष्या गुरोराज्ञानुरोधतः ।
ग्रामं ग्रामं पर्यटन्तः सुसंवादमघोषयन् ॥ ८ ॥

8. Then the disciples departed in obedience to the

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7. अजो नित्यः शश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ [Bha. Gita. II-20]

command of the Master, and travelling from village to village, preached the gospel.

प्रत्यावृत्याथ ते तस्मै यद्यदाचरितं पृथक् ।
तत्सर्वं ज्ञापयामासुरद्भुतानन्दनिर्भराः ॥ ९ ॥

9. On their return they told Him with wonder and joy whatever they had done.

एकदा तान् स पप्रच्छ "कं वदन्ति जनास्तु माम् ?" ।
"वदन्ति स्नापकं केचित्केचिदेलिय इत्यपि ॥ १० ॥

10. One day He asked them: "Who do people say that I am ?" "Some say the Baptist; others, Elijah.

अन्ये केचिच्चां ब्रुवन्ति पुराणर्षिकुलोत्थितम्" ।
"यूयं तु मां कं वदथ ?" प्रभुः पप्रच्छ तान् पुनः ॥११॥

11. And some others say that you are one risen from the race of the old prophets." "But who do you say that I am ?" the Lord asked again.

प्रत्यभाषत पित्रस्तं "क्रिस्तुरस्ति भवान् प्रभो ।
यो हि नित्यस्येश्वरस्य सुतस्तस्यात्मसंभवः" ॥ १२ ॥

12. And Peter answered Him: "Lord, you are the Christ, the son of the eternal God, who are born of Him."

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12. पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान्
[Bha. Gita - XI-43]

येशुः प्रतिवदन्नाह "धन्यस्त्वमसि वत्सल ।
शिमोन ! रक्तमांसाभ्यां नेदं व्यक्तीकृतं तव ॥ १३ ॥

13. Replying Jesus said: "Blessed are you, Simon dear, for flesh and blood has not revealed this to you.

किं तु तातेन मे नाकस्थितेनातो ब्रवीम्यहम् ।
पित्रस्त्वमहमेतस्य पाषाणस्योपरि स्थिराम् ॥ १४ ॥

तां प्रतिष्ठापयिष्यामि मदीयां मण्डलीं दृढम् ।
तस्या न प्रभविष्यन्ति जातु नारकतोरणाः ॥ १५ ॥
(युग्मकम्)

14, 15. ... but my Father who is in heaven, and therefore I tell you, you are Peter (rock) and upon this rock steadily I will build my church firmly. And the gates of hell shall not prevail against her.

तुभ्यञ्चाहं प्रदास्यामि स्वर्गराज्यस्य कुञ्चिकाम् ।
यद्भूतत्स्यति भवान् भूमौ तद्वद्धं त्रिदिवे भवेत् ॥ १६ ॥

16. "And to you I will give the keys of the kingdom of heaven. Whatever you bind on earth shall be bound in heaven.

यन्मोक्ष्यति भवान् भूमौ तन्मुक्तं त्रिदिवे भवेत् ।
क्रिस्तुरस्म्यहमित्येवं न वक्तव्यं प्रकाशतः" ॥ १७ ॥

17. And whatever you loose on earth, will be loosened in heaven. You must not tell anybody that I am the Christ."

जगाद च स "कश्चिन्मामनुगन्तुं य इच्छति ।
प्रत्याख्याय स्वतां धृत्वा स्वक्रुशं सोऽनुगच्छतु ॥ १८ ॥

18. He also said: "If any man would come after me, let him deny himself, take up his cross and follow me.

रिरक्षिषति यः प्राणान् स्वीयांस्तान् हारयिष्यति ।
यो मदर्थं हारयति स्वप्राणान् लप्स्यते स तान् ॥ १९ ॥

19. Whoever would save his life, will lose it; and whoever loses his life for my sake, will find it.

लब्ध्वापि भुवनं कृत्स्नं स्वप्राणैर्वञ्च्यते यदि ।
मनुष्यस्तर्हि किं वा स्याद्धितं तस्मै निबोधत ॥ २० ॥

20. What will it profit a man, if he gains the whole world, and forfeits his soul ? Understand this.

अथवा निष्क्रयं कं वा स्वप्राणानां स दास्यति" ।
इत्यादिभिः सूक्तिरत्नैर्बोधयामास तान् प्रभुः ॥ २१ ॥

21. Or what shall a man give in return for his soul ?" By these and similar words of wisdom the Lord enlightened them.

एकस्मिन् दिवसे सार्धं पित्रयाकोबयोहनैः ।
आरुरोह गिरिं येशुः प्रार्थनां कर्तुमुद्यतः ॥ २२ ॥

22. One day Jesus, along with Peter, Jacob and John, went up a mountain, with the intention of offering prayers.

तस्मिन् प्रार्थयमाने तु तदीयवदनाकृतिः ।
अन्यरूपाऽभवत्तेषां समक्षमविचिन्तितम् ॥ २३ ॥

23. And while He was praying, His face suddenly assumed another form in their presence.

सूर्योपमं तदीयास्यं व्यराजत समुज्ज्वलम् ।
वसनानि तु तस्यासन् दीप्राणि धवलानि च ॥ २४ ॥

24. His face shone like the sun, and His garments became bright and white.

पित्रादयस्तदा श्रान्ता निद्राभारार्दिता अपि ।
प्रभायां जागरूकास्ते ददृशुस्तन्महाद्भुतम् ॥ २५ ॥

25. Though Peter and others were weary and oppressed by heavy sleep, they woke up in the brilliant light, and witnessed that grand miracle.

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23. The Transfiguration.—The Evangelists place the episode on a 'high mountain' but neglect to give its name. A tradition dating back to the 4th century has settled on Thabor as the place of this event. For us today Thabor is not a 'high mountain', being only about 1700 feet above sea level. But for men in ancient times it could well respresent a high enough mountain, since it was completely isolated, and most of Judea could be seen from its peak (Ricciotti).

The oldest testimony in favour of Thabor is that of Cyril of Jerusalem. It ought to be said that since his time the tradition has never varied, and it is represented in our own day by the splendid church built by the Franciscans on the summit of Thabor (Lagrange).

24. दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः ॥
[Bha. Gita. XI-12]

दृष्ट्वा रूपान्तरं प्राप्तं येशुं सर्वे प्रकम्पिताः ।
विस्मिताश्चाभवन् पश्यन्विश्वरूपमिवार्जुनः ॥ २६ ॥

26. Seeing the transfigured Jesus all of them shuddered with astonishment, even as Arjuna when he saw the 'Viswarupa.'

द्वौ नरौ तत्र सङ्गम्य संलापं तेन चक्रतुः ।
मोससश्चैलियश्चैतौ सप्रतापौ पितामहौ ॥ २७ ॥

27. Two men, Moses and Elijah, ancestors who had come in their glory, approached Jesus and held conversation with him.

तस्मिन्नेव क्षणे मेघः कश्चिदागत्य दीप्तिमान् ।
पित्रादिभ्यो ददौ छायां वाणीयमुदभूद्दिवः ॥ २८ ॥

28. At that moment a brilliant cloud came and hid them from the view of Peter and others ; and a voice like this emerged from the sky:

" प्रियपुत्रोऽयमस्माकमस्मिन् प्रीतोऽस्म्यहं परम् ।
श्रूयन्तामस्य युष्माभिर्वचांसी"ति घनस्वना ॥ २९ ॥
(युग्मकम्)

29. "He is our dear Son, in whom We are well pleased. Listen to His words."—a deep voice like this.

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26. VISWARUPA—During his discourse of the Gita Krishna manifested the form ot his wonderful omnipresence before Arjuna, who was struck with awe and astonishment at the sight.

एतच्छ्रुत्वा भयाच्छिष्याः पेतुर्भूमावधोमुखाः ।
उपागत्य गुरुः प्राह "मा भैष्टोत्तिष्ठत प्रियाः" ॥ ३० ॥

30. Hearing this the disciples, being frightened, fell on their faces. Then Jesus came to them and said: " Don't be frightened, dear ones. Arise !"

ततस्ते स्वयमुन्मील्य नेत्राणि भयमोचिताः ।
विहाय केवलं येशुं ददृशुस्तत्र नापरम् ॥ ३१ ॥

31. Then having got rid of their fear they opened their eyes, and saw there none except Jesus.

शैलात्तेष्ववरोहत्सु सोऽब्रवी"दृर्शनं त्विदम् ।
मदुत्थानदिनं यावद् गोपनीयं भवादृशैः" ॥ ३२ ॥

32. As they were descending from the mountain Jesus said: "You must keep this vision a secret till the day of my resurrection."

30, 31. इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥
[Bha. Gita. XI.50]

32. Peter kept a lively memory of the vision to the end of his life. "We did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ. but we were eye-witnesses of His majesty. For when he received honour and glory from God the Father and the voice was borne to Him by the Majestic Glory "This is my beloved Son with whom I am well pleased", we heard this voice borne from heaven, for we were with Him on the holy mountain" (2 Peter I : 16 - 18).

एकदा गुरुमभ्येत्य शिष्याः पप्रच्छुरादरात् ।
महत्तरः प्रभो ! स्वर्गे कस्तावदिति कथ्यताम् ॥ ३३ ॥

33. Once the disciples approached the Master and respectfully asked Him: "Lord ! tell us who is great in heaven."

येशुस्तत्क्षणमाहूय जनमध्यस्थमर्भकम् ।
एकं पुरः स्थापयित्वा शिष्यानेवमभाषत ॥ ३४ ॥

34. Jesus immediately called a child from the midst of the people, placed him in front of Him, and said to the disciples:

"सत्यं ब्रवीम्यहं युष्माञ्चेद्यूयं भविष्यथ ।
बालका इव तद्यूयं त्रिदिवं न प्रवेक्ष्यथ ॥ ३५ ॥

35. "Truly I tell you, unless you become like children, you will not enter heaven.

नम्रो भवति यः कश्चिदयं बाल इव स्वयम् ।
स एव नूनं भविता स्वर्गराज्ये महत्तरः ॥ ३६ ॥

36. "Whoever humbles himself like this child, he will surley become great in the kingdom of heaven.

मयि विश्वसतामेषामेकं यः स्खलयत्यतः ।
पेषणीबद्धकण्ठस्य वरं तस्य निमज्जनम् ॥ ३७ ॥

37. "Whoever scandalises one of these who believe in me, it would be better for him to be drowned with a mill-stone fastened round his neck.

कष्टं स्खलनहेतुभ्यो भविष्यत्यनपेक्षितम् ।
येन तद्धेतुरायाति तस्य कष्टं भविष्यति" ॥ ३८ ॥

38. Misery due to scandal comes unsought, but woe unto him from whom the cause for scandal arises."

अनन्तरं फरीसेयास्तं परीक्षितुमागताः ।
पप्रच्छुस्तं किं विधेयो दारत्यागो नृणामिति ॥ ३९ ॥

39. Then the Pharisees who had come to test Him, asked Him: "Is it lawful to divorce one's wife ?"

प्रत्यब्रवीत्स "युष्माभिः किमेतत्पठितं न भोः ।
यदादावसृजद्धाता नरं नारीं च युग्मकम् ॥ ४० ॥

40. He answered: "Have you not read that God made man and woman a couple in the beginning ?

ईश्वरस्त्वाह तद्धेतोस्त्यक्त्वा तातं च मातरम् ।
संयुञ्जीत नरः स्वीयजायया ह्येकदेहवत् ॥ ४१ ॥

41. God said: 'For this reason a man shall leave his father and mother and be joined to his wife like one body.'

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39. Divorce—In the book of Deuteronomy it is said: "When the man who has married a wife conceives a loathing of the woman because he has found some stain upon her, he shall give her a writing of divorce, and having put it within the woman's hands, he shall send her out of his house"—Vide canto XVII, St. 22.

अनेन तौ पुनर्न द्वौ किं त्वेकाङ्गीभविष्यतः ।
यत्संयोजितमीशेन मा नृणा तद्वियोज्यताम्" ॥ ४२ ॥

42. So they are no longer two, but shall be one body. What God has joined together, let no man put asunder."

अथ वित्तपतिः कश्चिद्युवाऽगत्य तमब्रवीत् ।
"सद्गुरो! किं मया कार्यं नित्यजीवितलब्धये" ॥ ४३ ॥

43. Then a rich young man came up and said to Him: "Good Master, what shall I do to have eternal life ?"

तं जगाद गुरु"स्त्वं चेल्लब्धुं जीवितमिच्छसि ।
तर्ह्याज्ञाः पालयाशेषाः" का ह्याज्ञाः सोऽवदत्पुनः ॥ ४४ ॥

44. To him the Master said: "If you would enter life, then keep all the commandments." "Which commandments ?" he again asked.

"मा कुरु त्वं मर्त्यवधं व्यभिचारं च मा कुरु ।
मा चौर्यं मा मृषासाक्ष्यं, सम्मानय गुरून् पुनः ॥ ४५ ॥

45. "You shall not commit murder; you shall not commit adultery; you shall not steal; you shall not bear false witness. Besides, honour your elders.

अपि च स्वान्तिकस्थं प्रत्यात्मवत्प्रेम कुर्वि "ति ।
श्रुत्वाह स युवा "सर्वमाबाल्यात्पालितं मया" ॥ ४६ ॥

46. And you shall love your neighbour as yourself."

Hearing this the young man said: "All these I have been observing from my childhood."

"साधु, सम्पूर्णतां लब्धुं यदीच्छति सखे भवान् ।
सर्वस्वं तव विक्रीय दरिद्रेभ्यः प्रयच्छतु ॥ ४७ ॥

47. "Good. If you would be perfect, friend, then sell all that you possess and give to the poor.

ततः परं समागत्य मां भवाननुगच्छतु" ।
श्रुत्वैतद्वचनं शोचन्निर्जगाम युवा धनी ॥ ४८ ॥

48. And then come and follow me." When the rich young man heard this he went away sad.

तद्दृष्ट्वा सोऽब्रवीद्येशु"र्धनिनः स्वर्गवेशनात् ।
सूचीछिद्रेणोष्ट्रयानं लघुसाध्यं ब्रवीम्यहम्" ॥ ४९ ॥

49. Seeing this Jesus remarked: "I tell you, it will be easier for a camel to go through the eye of a needle than for a rich man to enter heaven."

अनन्तरं तं पप्रच्छ कश्चिन्नियमपण्डितः ।
सद्गुरो! किं मया कृत्वा लप्स्यतेऽनन्तजीवितम्" ॥ ५० ॥

50. Then a certain lawyer came and asked Him: "Good teacher, what shall I do to obtain eternal life ?"

येशुराह "व्यवस्थायां किमास्ते लिखितं वद" ।
प्रत्यभाषत नीतिज्ञो "व्यवस्थायां पठाम्यहम् ॥ ५१ ॥

कृत्स्नैः स्वहृदयप्राणशक्तिचित्तैस्तवेश्वरम् ।
प्रभुं प्रति कुरु प्रेम निकटस्थं त्वदात्मवत् " ॥ ५२ ॥
(युग्मकम्)

51, 52. Jesus said: "What is written in the Law; tell me." The lawyer replied: "I read in the Law that, you shall love the Lord your God with all your heart, all your soul, all your strength and all your mind, and your neighbour as yourself."

" साधूक्तं भवता त्वं च तदेवाचर तर्ह्यलम् ।
जीविष्यसी "त्यब्रवीत्तं गुरुर्नीतिज्ञमानिनम् ॥ ५३ ॥

53. "You have answered correctly. Do this, and you will live." Thus said the Master to him, who considered himself as an authority on law.

" कः पुनर्निकटस्थो मे ? " पप्रच्छ नियमे पटुः ।
तच्छ्रुत्वा कथयामास दृष्टान्तं सुन्दरं गुरुः ॥ ५४ ॥

54. "And who is my neighbour ?" asked this expert in law. Hearing this the Master narrated the following beautiful parable.

एकदा मानुषः कश्चिद्येरूश्लेमपुरात्स्वयम् ।
येरीहुनगरं गन्तुं प्रतस्थे कार्यचोदितः ॥ ५५ ॥

55. A certain man was one day going from Jerusalem to Jericho on some business.

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52. तमेव शरणं गच्छ सर्वभावेन भारत !
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥
(Bha. Gita XVIII-62)

दुर्गमं श्वापदैर्जुष्टं वनसङ्कुलसङ्कटम् ।
दस्युसंबाधितं मार्गमवलम्ब्य जगाम सः ॥ ५६ ॥

56. He was going through a path which ran through an impenetrable jungle, haunted by wild beasts and infested with robbers.

किंचिद्दूरं गते तस्मिन्नाराद्घोरारवोऽभवत् ।
सहसा संपतद्भिः स दस्युभिः परिवेष्टितः ॥ ५७ ॥

57. When he had gone a little distance, there arose a wild shout from afar, and suddenly he was surrounded by robbers, who fell upon him.

गृहीतः सायुधैश्चौरपाशैरायतबाहुभिः ।
वृकयूथपरिक्षिप्तमृगस्य गतिमाप सः ॥ ५८ ॥

58. Caught by those wicked thieves, who possessed long arms and weapons, he was in the plight of the deer surrounded by a pack of wolves.

विवस्त्रीकृत्य तं हत्वा शस्त्रैर्हृत्वा धनं पुनः ।
मृतकल्पं परित्यज्य घातकास्ते प्रतस्थिरे ॥ ५९ ॥

59. Those murderous men stripped him, struck him with weapons, robbed him of his money, and leaving him half dead, they fled.

मृतिजीवितयोर्मध्ये नष्टचेष्टो निराश्रयः ।
अशेत मार्गपार्श्वे स्वदारपुत्रान्विचिन्त्य सः ॥ ६० ॥

60. He lay on one side of the path, between life

and death, unable to move and utterly helpless, thinking of his wife and children.

तस्मिन्नेव क्षणे तेन पथा कश्चित्पुरोहितः ।
समाप्तदिनकृत्यः स्वमन्दिरं गन्तुमाययौ ॥ ६१ ॥

61. At that moment a certain priest, after having finished his daily duties, was coming by that way, to go to his home.

शयानं मार्गपार्श्वे तं दीनं दृष्ट्वा पुरोहितः ।
अगादपरपार्श्वेन पराक्कृत्य निजाननम् ॥ ६२ ॥

62. Seeing this miserable man who was lying on the wayside, the priest, turning away his face, passed by the other side.

अथात्र लेवियः कश्चिदाययौ सत्कुलोद्भवः ।
तं वीक्ष्यापरपार्श्वेन सोऽपि शीघ्रतरं ययौ ॥ ६३ ॥

63. Then came a Levite, born in a noble family, who, when he saw the man, also passed on, with greater speed by the other side.

आजगाम ततः कश्चित् समर्यादेशजो नरः ।
दृष्ट्वाऽनुकम्पया तस्थौ क्षणं स करुणामयः ॥ ६४ ॥

64. And then came a man belonging to the province of Samaria. That merciful man, when he saw him, felt pity for him, and stood there for a moment.

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64. The Samaritan may have been a merchant on his way to buy stock in the district of Jericho. He was travelling on his own beast (Ricciotti)

गत्वा तन्निकटं सिक्त्वा तैलं द्राक्षारसं च सः ।
बबन्ध तत्क्षतं सर्वं तमुत्थापयति स्म च ॥ ६५ ॥

65. Then he went up to him, and pouring oil and wine, bound up his wounds, and raised him up.

निजवाहनमारोप्य पान्थशालां निनाय तम् ।
सपर्यामकरोत्तस्मै रात्रौ तेन सहोषितः ॥ ६६ ॥

66. Setting him on his own beast he brought him to an inn, attended on him, and stayed with him during the night.

परेद्युर्नाणकद्वन्द्वं दत्वा शालाधिपाय सः ।
जगाद "परिचर्यां त्वमस्मै कुरु यथोचितम् ॥ ६७ ॥

67. The next day he took out two coins, gave them to the inn-keeper, and said: "Do him the necessary service.

"व्ययश्चेदधिकः श्रीमंस्तुभ्यं प्रत्यागते मयि ।
प्रदास्यामि तदि"त्युक्त्वा प्रतस्थे स कृपानिधिः ॥ ६८ ॥

68. And whatever more you spend I will repay you when I come back." Thus saying that merciful man went his way.

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65. The Samaritan applied to his wounds the usual medicines of the time, oil to soothe and wine to disinfect, and he improvised bandages to bind them up (Ricciotti).

66. This inn was certainly a caravan stopover on that particular route. It was perhaps situated on the site of the modern Khan Hathrur, which even today is commonly known as "the Inn of the Good Samaritan." (Ricciotti).

एवमाख्याय दृष्टान्तं नीतिज्ञं पृष्टवान् गुरुः ।
"किमत्र मन्यसे ? तावच्छ्रुता ह्येषा कथा त्वया ॥ ६९ ॥

69. Narrating this parable the Master asked the lawyer: "Now what do you think ? You have now heard the story.

त्रयाणामपि कस्तेषां चौरैरासादितस्य भोः ।
निकटस्थोऽस्य सञ्जातस्तत्त्वया कथ्यतां सखे !" ॥ ७० ॥

70. Tell me, friend, which of these proved a neighbour to the man who was attacked by robbers ?"

"यश्चकार दयां तस्मिन् स एवा"ह स नीतिवित् ।
"याह्याचर तथैव त्वमपी"त्थमवदद्गुरुः ॥ ७१ ॥

71. "The one who showed him mercy" said the lawyer. And the Master advised him: "Go, do you also likewise."

वर्ज्यस्य समरीयस्य प्रशंसां गुरुणोदिताम् ।
फरिसेयादयः केचिन्मनसा नाभ्यनन्दयन् ॥ ७२ ॥

72. The tribute paid by the Master to the Samaritan, who ought to be shunned, was not relished by some of the Pharisees and others.

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71. Although the lawyer was loath to pronounce even the name "Samaritan", he said reluctantly "It would be he who took compassion on him".

In the parable the official neighbours of the wounded man were certainly the priest and the Levite, but of the three, only the Samaritan behaves as a neighbour; hence any man, of any race or creed whatever, can be a neighbour because he can act as a neighbour (Ric....)

कृपालुः स समर्यस्तु यावद्येशुमहात्मनः ।
वृत्तमाख्यास्यते तावज्जीविष्यति सतां हृदि ॥ ७३ ॥

73. But that tender-hearted Samaritan will live in the hearts of all good people as long as the story of Lord Jesus is narrated.

परस्नेहपरामेवं कथामाख्याय सद्गुरुः ।
अधिकृत्य क्षमाशीलं दृष्टान्तं पुनरब्रवीत् ॥ ७४ ॥

74. The noble teacher, after telling this story concerning love of neighbour, told them another parable, on the virtue of forgiveness.

उपमेयं स्वर्गराज्यं महता नृवरेण यः ।
स्वभृत्यैः सम्पदः स्वस्य गणनं कृतवान् पुरा ॥ ७५ ॥

75. The kingdom of heaven may be compared to a king who once settled accounts with his servants.

आनीतस्तत्रायुतानां नाणकानामृणी तदा ।
एको यः शोधनं कर्तुमृणस्याक्षमतां गतः ॥ ७६ ॥

76. One was brought to him, who owed him ten thousand coins. He was unable to pay off the debt.

प्रभुराज्ञापयामास कृत्स्नं तदृणशोधनम् ।
तस्य तद्दारसन्तानवस्तूनामपि विक्रयात् ॥ ७७ ॥

77. The lord ordered him to be sold, along with his

77. The sentence was mild enough for ancient times, because the debtor

wife and children, and all that he had, and the entire debt to be cleared.

प्रणिपत्य प्रभुं दासः प्राह "मे सहतां भवान् ।
तुभ्यं प्रत्यर्पयिष्यामि सर्वमप्यचिरादहम्" ॥ ७८ ॥

78. The servant bowed before the lord and implored: "Lord, have patience with me, and I will repay you everything without delay."

अनुकम्प्य तदा दासे तद्दणं चक्षमे प्रभुः ।
निर्गतः सहदासानां मध्ये ह्येकं ददर्श सः ॥ ७९ ॥

यस्तस्य नाणकानेकशतं पूर्वमधारयत् ।
तमुपेत्य स धृत्वा तत्कण्ठदेशमपीडयत् ॥ ८० ॥

79, 80. Out of pity for the servant the lord forgave him the debt. The same servant, as he went out, came upon one of his fellow-servants, who owed him formerly a hundred coins. He approached him, and seized him by the throat.

प्राह स "प्रत्यर्पय त्वं यद्धारयसि मे धनम्" ।
स दासस्तु निपत्यास्य पादयोस्तमयाचत ॥ ८१ ॥

81. And he said to him: "Pay the amount you owe me." That servant fell down at his feet and besought him :

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and his family at least had their lives spared, while the king lost the greater part of his money (Ric.)

"सर्वं प्रत्यर्पयिष्यामि सहतां मेऽधुना भवान् " ।
अनङ्गीकृत्य गत्वा स कारायां तं न्यचिक्षिपत् ॥ ८२ ॥

82. "I will pay you everything. Have patience with me now." He refused, and went out and put him in prison.

दृष्ट्वा तन्निष्ठुरं कर्म शुशुचुः सहसेवकाः ।
गत्वा निवेदयामासुः प्रभवे सर्वमेव तत् ॥ ८३ ॥

83. His fellow-servants, when they saw this cruel deed, were aggrieved. They went and reported to the lord all that had taken place.

प्रभुस्तं दासमाहूय बभाषे "रे नराधम !
तवार्थनां गृहीत्वाऽहमसहे तद्दणं तव ॥ ८४ ॥

84. Then the lord summoned him and said to ..... "You wicked fellow, I forgave you that debt of yours accepting your prayer.

यथा कृपा कृता मूर्ख ! मया त्वयि तथा कृपा ।
सहदासेऽपि कर्तव्या किं नासीत् कुमते ! त्वया ॥ ८५ ॥

85. And should you not have shown mercy to your fellow-servant, you villain, as I had to you ?"

ततः क्रुद्धः प्रभुर्द्रव्यं यत्तस्मै सोऽप्यधारयत् ।
यावत्प्रत्यर्पणं कारागारे बद्धमकारयत् ॥ ८६ ॥

86. And in anger the lord delivered him to the jailers till he should pay the debt he owed him.

यूयं तु नोचेत्सदयं क्षमध्वे
सहोदराणां विविधांश्च दोषान् ।
तथैव युष्मान् प्रति वित्त नूनं
स्वर्गस्थतातोऽपि नहि क्षमेत ॥ ८७ ॥

87. So also, if you do not kindly forgive the many wrongs of your brothren, know that the heavenly Father will not forgive you your wrongs.

इति क्रिस्तुभागवतमहाकाव्ये
साधोः समरीयस्य दृष्टान्तो नाम

एकविंशः सर्गः

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87. It seems this time the parable was so clear that the Apostles did not ask Jesus for an explanation. The king is God; the alarming sum of money which the king forgave his servant are the many failings which God forgives man. The negligible sum the pardoned servant so brutally demanded of his colleague represents the little wrongs one man commits against another. Hence—and this is the lesson of the parable—God's pardon of man requires that he pardon his fellow-man. It is the same thing Jesus taught earlier in the Lord's prayer (Ricciotti).

द्वाविंशः सर्गः

दुर्व्ययिनः सुतस्य कथा ।

CANTO XXII

The Prodigal Son

मनोज्ञदृष्टान्तकथाभिरेवं
सनातनं तत्त्वमुदीरयन्तम् ।
महाजनाः सद्गुरुमन्वगच्छं-
स्तदीयसूक्तामृतपानलोलाः ॥ १ ॥

1. Great crowds followed the noble Lord, eager to drink the nectar of His wise utterances. He expounded eternal truths through the medium of beautiful parables.

तमन्वयुर्गर्हितपापिनश्च कुलीनसङ्घप्रतिषिद्धसङ्गाः ।
दृष्ट्वा तदूचुः फरिसेयमुख्या 'गृह्णात्यसौ पश्यत पापिनश्च' ॥२॥

2. Even detestable sinners, who were denied contact with the assembly of noble men, followed Him. Seeing this the chiefs among the Pharisees said: "See, he receives even sinners !"

येशुस्तु तान् प्रत्यवदद् "नरः कः स्वामी स्वयं मेषशतस्य भूत्वा ।
एके विनष्टे स विहाय शिष्टान् न किं तमन्विष्यति दत्तचित्तः ॥ ३॥

3. Jesus answered them: "Which man, having a hundred sheep, if he has lost one of them, does not leave the rest and earnestly seek the one which is lost ?

लब्ध्वा पुनस्तं मुदितः स मेषं स्कन्धं समारोप्य समेत्य गेहम् ।
ब्रवीति मोदध्वमये मयाऽस्मन्मेषो विनष्टः पुनरद्य लब्धः ॥ ४ ॥

4. And when he has found it, he lays it on his shoulders rejoicing. And when he comes home, tells his friends: 'Rejoice with me, for our sheep was lost, but is now found !'

ब्रवीमि युष्मानिह तेषु पापेष्वेकोऽपि पश्चात्तपति स्वयं चेत् ।
भवेत्प्रहर्षस्त्रिदिवे, बहूनां सुधार्मिकाणां विषये न तावान्" ॥ ५ ॥

5. I tell you, there will be more rejoicing in heaven over one sinner who repents, than over many righteous men."

अनन्तरं श्रोतृजनानवादीद्गुरुः कथां दुर्व्ययिनः सुतस्य ।
रसैर्गुणोत्कृष्टतया च पश्चादवाप विश्वोत्तरविश्रुतिं या ॥ ६ ॥

6. Then the Master told the listeners the parable of the prodigal son, which has since attained world fame,

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6. From the purely literary point of view this parable is itself a miracle. No writer in the world has ever condensed so deep a power to move within a tale so brief, so true, so free from literary artifice. It is extremely simple ; yet its effect is far greater than other narratives justly famous for their skilful structure and limpid style. To retell the parable in other words unquestionably clouds its beauty. (Ricciotti)

because of the fine sentiments expressed, and its poetic excellence.

आस्तां पुरा कस्यचिदुत्तमस्य नरस्य पुत्रौ धनिनः प्रियौ द्वौ ।
ज्यायांस्तयोः कर्षणदत्तदृष्टिः स्वेच्छाविहारी त्वपरः कनीयान् ॥७॥

7. There was, in olden days, a good rich man who had two sons, dear to him. The elder was looking after the farm, while the younger was a wanton fellow.

अथैकदा तं पितरं कनीयान् गत्वा जगाद "प्रियतात! महचम् ।
प्रयच्छ रिक्थस्य विभागमद्य लभ्यो मया यस्तनयेन पश्चात्" ॥८॥

8. One day the younger brother approached the father and said: "Dear father, give me the share of property that falls to me later as a son."

सुतानुरक्तः स पिता कृपालुस्तयोः कृते स्वं विबभाज रिक्थम् ।
दिनैः कनीयान् स्वधनं समग्रं संगृह्य देशं तु परं प्रतस्थे ॥ ९ ॥

9. The loving and kindly father divided his property

Never did the Lord picture the sinner's wanderings with more vivid colours; every touch in the likeness stirs the soul, and brings back the features of our own life story before our eyes. The listening throngs were stirred and thrilled by this narrative, even as, since that day so many repentant souls have reeognised its comfortable power (Fouard).

8. Share of Property—His request was not irregular. According to the Hebrew law, the first-born had a right to a double portion; since there were two sons in this case, the younger could expect one-third of the estate. The father must have looked long and searchingly into his son's eyes, but he said nothing, nor did the young man have the courage to add a single word to his request. They parted in mutual silence, which lasted some days. During this time the settlement was arranged and the property due to the boy was converted into cash, and not many days later, the younger son gathered up all his wealth, and took his journey into a far country (Ricciotti).

between them. Within a few days the younger son gathered all his wealth and set off for another country.

प्रविश्य किञ्चिन्नगरं क्रमेण तत्रत्ययूनामधिगम्य मैत्रीम् ।
वाराङ्गनासङ्गरतः स भूत्वा वव्याय सर्वं स्वधनं सुखेच्छुः ॥ १० ॥

10. Having entered some city, he gradually became the friend of the local young men; and this pleasure-seeker became infatuated by harlots and squandered all his wealth.

धनप्रणाशाद्विकलाशयः सन् लब्धार्धचन्द्रो गणिकानिवासात् ।
बभ्राम तस्मिन्नगरे कुचेलो विधेर्विपर्यस्तविधां स शोचन् ॥ ११ ॥

11. Having become confused by loss of money, and being thrown out of the brothels, he wandered about the town in rags, lamenting the adverse course of fate.

सञ्जातमस्मिन्विषये तदोग्रं दुर्भिक्षमारण्यकृशानुकल्पम् ।
क्षुधार्दिता जीवनधारणार्थं देशान्तराण्याशु जनाः प्रचेलुः ॥ १२ ॥

12. At that time a terrible famine broke out in that country, which spread like wild fire. People who were hit by starvation fled to other countries for their subsistence.

स दुर्व्ययी क्षुद्भरितः कथंचिद्धनाधिपं कञ्चिदुपेत्य दीनः ।
नियोजितः सूकरचारणार्थं वनस्थलीप्रान्तकृषिस्थलेषु ॥ १३ ॥

13. That miserable prodigal, being overcome by hunger, somehow approached a rich man, and was appointed by him to feed his swine in the fields near the border of the jungle.

अशेत यः सद्मनि कौशतल्पे तस्याभवत्प्रस्तर एव शय्या ।
सुहृज्जनासेव्यधनाढ्यसूनोः सखित्वमश्रीकरसूकरैश्च ॥ १४ ॥

14. He who used to sleep in silken bed in his house has now a stone slab for his bed. The rich man's son, who had formerly friends to attend on him, has now the repulsive swine for company.

इयेष भोज्यैरपि सूकराणां निजोदरं पूरयितुं युवाऽसौ ।
न कोऽपि तस्मायददात्तु भोज्यं विनष्टवित्तो हि विनष्टमित्रः ॥१५॥

15. The young man would gladly have fed on the pods that the swines ate; but none gave him food. He that has lost his money has also lost his friends.

'भवन्ति गेहे कति वा भुजिष्याः पितुश्चिराद्वैतनिकाश्चरन्तः ।
अपूपलाभान्मुदमाप्नुवन्ति नश्याम्यहं हा क्षुधयात्र धिङ्माम् ॥ १६॥

16. 'How many of my father's hired servants there are, who are content with the bread they get; I, on the other hand, am alas ! perishing here with hunger.

अहं तु गत्वा पितरं समेत्य नत्वा वदिष्यामि पितः प्रसीद ।
विभोर्विरुद्धं भवतः समक्षं कृतं मया पापमतीव घोरम् ॥ १७ ॥

17. I will, however, go to my father, and bowing down, say to him: Father, have mercy on me, I have sinned against God and before you, most atrociously.

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14. Among the ancients, and especially the Jews, this was, of all occupations the most ignoble. In Egypt, according to Herodotus, swineherds were excluded from all the temples, and were doomed to perpetual celibacy, at least to marriage with those of their own class (Prat).

न युज्यते तात! तवात्मजत्वं मयि, ग्रहीतुं तव दासवन्माम् ।
गृहे भवानद्य कृपां करोतु तमर्थयिष्ये पितरं यथाहम्' ॥ १८ ॥

18. I am not worthy to be called your son. Be kind enough to treat me as one of your hired servants. Thus I shall beseech him.'

एवं विचिन्त्यानुशयेन दग्धोऽप्याशाप्रणीतः स जगाम शीघ्रम् ।
नैराश्यकूपापतितस्य रक्षापाशो भवत्याशु शुभप्रतीक्षा ॥ १९ ॥

19. Thus thinking, though burning with remorse, he walked speedily led by hope. For, to him that has fallen into the pit of despondency, hope of happiness serves as a saving rope.

ददर्श तं दूरत एव कृच्छ्रेणायान्तमध्वभ्रमणावसन्नम् ।
क्षेत्रस्थितो वृद्धपिता क्षणेन बुबोध च प्रस्थितमात्मजं तम् ॥ २० ॥

20. The old father, who was in the field, saw from a distance him, who walked with difficulty and was exhausted by his wanderings. He at once recognised him for his runaway son.

स्खलन्नपि क्षेत्रतलाज्जगाम पिता गृहीत्वा सुतमालिलिङ्ग ।
आभुग्नमार्गामपि सङ्गमोत्कां गृह्णाति सिन्धुस्तटिनीं निजाङ्के ॥ २१ ॥

21. The father, though with faltering steps, walked from the field and caught his son in his arms. The ocean receives into its lap the river which, though it runs through zig-zag ways, is still anxious to join it.

निरर्गलप्रोद्गलदश्रुधारापूरेण तातः सुतमध्वखिन्नम् ।
अस्नादयद्धूसरविग्रहं तं कुर्वन्निवास्यैव जनिं द्वितीयाम् ॥ २२ ॥

22. The father bathed the son, who was weary of travel, and whose body was covered with dust, in his incessantly flowing tears, as if he were giving him a second birth.

पुत्रस्तदा तत्पदयोर्निपत्य सगद्गदं प्राह "पितः प्रसीद !
विभोर्विरुद्धं भवतः समक्षं कृतं मया पापमतीव घोरम् ॥ २३ ॥

23. The son then fell at his father's feet, and sobbing, said: "Father, be pleased. I have committed atrocious crime against God and before you.

न युज्यते तात ! तवात्मजत्वं मयी"ति;तातस्तु जगाद दासान् ।
"आनीयतां शोभनमङ्गवस्त्रं सर्वोत्तमं धारयतैनमद्धा ॥ २४ ॥

24. I am not worthy to be called your son—". But the father (not listening to him) ordered his servants: "Bring the best robe quickly, and put it on him.

हस्ते तु तस्यार्पयताङ्गुलीयमुपानहौ तत्पदयोश्च यूयम् ।
गोवत्समानीय हत प्रपुष्टं स भुज्यताह्लसताच्च हर्षः ॥ २५ ॥

25. And put a ring on his hand, and shoes on his feet. Bring a fatted calf and kill it and let us eat, and make merry.

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22. Baptism is believed to be the ceremeny of the new birth into the life of sanctifying grace.

यतो मृतोऽयं तनयो ममासीदसौ पुनर्जीवितमाप दैवात् ।
आसीद्विनष्टः पुनरद्य लब्ध"श्चक्रुस्तदाकर्ण्य महोत्सवं ते ॥ २६ ॥

26. For this my son was dead, and is alive again by good luck. He was lost, and is now found." Then they began to celebrate a merry feast.

ज्यायांस्तदा क्षेत्रभुवः प्रदोषे गृहान्तिकं प्राप्य निवृत्तकर्मा ।
श्रुत्वा गृहे वाद्यनिनाद"मेष किमर्थ"मित्याह स भृत्यमेकम् ॥ २७ ॥

27. And now the elder son returned from the field in the evening, after finishing his work. And as he drew near the house he heard music from his house, and asked a servant: "What does this mean ?"

"समागतस्त्वत्सहजः कनीयान् यः स्वेच्छया पूर्वमितः प्रतस्थे ।
तं स्वस्थलब्धं प्रति हृष्टचेता गोवत्सकं मारयति स्म तातः" ॥२८॥

28. "Your younger brother, who wantonly went away from here, has now returned: and your father, who is overjoyed to get him back safe and sound, has killed the calf."

श्रुत्वा तदुक्तिं नितरां कुपित्वा नैच्छत्प्रवेष्टुं स गृहं शठात्मा ।
पिता तदाऽऽगत्य बहिस्तनूजं प्रासादयत्सान्त्वनभाषितेन ॥ २९ ॥

29. Hearing his words, the fellow was extremely indignant, and obstinately refused to go into the house. Then the father came out, and tried to please him with conciliatory words.

स प्रत्यवादी "त्तव पादसेवामेतानि वर्षाणि करोमि तात !
न च स्म लङ्घामि कदाप्यनुज्ञां, सदा कुलोत्कर्षचिकीर्षुरासम् ॥३०॥

30. The son replied: "Father, I have been serving you for these many years. I have never disobeyed your command, and have always been mindful of the interest of the family.

तथापि मित्रैरशनोत्सवं मे कर्तुं न गोवत्समदाद्भवान् मे ।
वेश्याभिरर्थं तव जग्रसे यो जघान गोवत्समहो तदर्थम् " ॥ ३१ ॥

31. Yet you never gave me a calf that I might make merry with my friends. But alas ! for the sake of him, who has devoured your wealth with harlots, you have killed a calf."

ततः पिता तं निजगाद "वत्स ! न वर्त्तसे त्वं सततं मया किम् ।
यद्यन्ममास्तीह धनं तवैव तत्सर्वमेतेन भजस्व मोदम् ॥ ३२ ॥

32. Then the father said to him: "Dear son, are you not with me always ? All that I have is yours. Therefore be happy.

हर्षोत्सवः प्रत्युत युज्यतेऽद्य यतो मृतोऽभूत्तव सोदरोऽसौ ।
अयं पुनर्जीवितमाप दैवादासीद्विनष्टः पुनरद्य लब्धः " ॥ ३३ ॥

33. Merriment, on the other hand, is quite appro-

33. The father reminds the older son that this libertine is his "brother" and he must therefore treat him as such, just as he has treated him as his son. This is the whole lesson in this second part of the parable: as a father is always a father, so the brother must always be a brother. The first half underlines the mercy bestowed on the penitent sinner by God who is his father. The second part teaches that mercy must be

priate now: for this your brother was dead, but has luckily returned to life; he was lost, but has been found."

कथामिमामीशकृपातिरेकपुरस्कृतामीश्वरनन्दनोक्ताम् ।
निशम्य शिष्याश्च जनाश्च सर्वे बभूवुरानन्दनिविष्टचित्ताः ॥३४॥

34. When the disciples and all the people heard this story bearing on the mercy of God, told by the Son of God, their hearts were filled with delight.

समीक्ष्य तेषां महतीं जिघृक्षां परेङ्गितज्ञः स गुरूत्तमस्तान् ।
जगाद दृष्टान्तकथामथान्यां प्रकाशयन्दाम्भिकचित्तवृत्तिम् ॥ ३५ ॥

35. Perceiving their eagerness to learn more, the Master, who knew the hearts of others, told them another story, to illustrate the character of hypocrites.

द्वौ जग्मतुर्देवगृहं मिलित्वा यदृच्छया प्रार्थयितुं दिनान्ते ।
एकस्तयोरुत्तमफारिसेयः पापः करग्राहकनायकोऽन्यः ॥ ३६ ॥

36. Two men, by chance, went together to the Temple in the evening, to pray. One of them was an orthodox Pharisee, and the other a leading tax-collector and a sinner.

वेद्यन्तिकस्थः फरिसेय एवं चक्रेऽर्थनं "स्तौम्यहमीश्वर ! त्वाम् ।
यतो न मर्त्यैरितरैः समोऽहं परस्वचौरैर्व्यभिचारिभिश्च ॥ ३७ ॥

37. The Pharisee stood near the altar and prayed

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bestowed on the penitent sinner also by man, who is his brother. This obligation follows from, and is intimately connected with, the pardon accorded him by God (Ricciotti).

thus: "O God ! I praise thee in that I am not like other men, who are extortioners and adulterers.

न वाप्यनेनास्मि समश्च शुल्कसंग्राहकेनाधमपापिनाहम् ।
द्विवारमत्रोपवसामि भक्त्या दशांशमायस्य समर्पयामि ॥ ३८ ॥

38. Nor am I like this tax-collector, who is a wretched sinner. I fast twice a week. I pay the tenth of my income (to the Temple)."

शुल्काधिकारी तु विदूरवर्त्ती ययाच वक्षःस्थलताडनेन ।
" प्रसीद् पापे मयि भो महेश !" ततो गृहं सानुशयं जगाम ॥ ३९ ॥

39. But the tax-collector, standing far off, beat his breast and prayed, saying: "O God ! have mercy on me, a sinner." And he went home full of repentance.

स्वयं स तस्मात्फरिसेयमुख्यात् सुधार्मिकीकृत्य जगाम गेहम् ।
स्वयं य उच्चीकुरुते स नीचीकरिष्यते बोधत सत्यमेतत् ॥ ४० ॥

40. I tell you that the latter went home more justified than this chief of the pharisees. Whoever exhalts himself will be humbled. Know that this is true.

37, 38. आढ्योऽभिजनवानस्मि कोऽन्योस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥
[Bha. Gita. XVI-15]

स्वं यस्तु नीचीकुरुते स उच्ची-
करिष्यते सत्यमहं ब्रवीमि ।
एवं विनीतत्वविशिष्टतां स
जुघोष सादृश्यकथानिबन्धात् ॥ ४१ ॥

41. And whoever humbles himself will be exhalted, I tell you truly. Thus, by this analogy He proclaimed the excellence of humility.

इति क्रिस्तुभागवतमहाकाव्ये
दुर्व्ययिनः सुतस्य कथा नाम
द्वाविंशः सर्गः

त्रयोविंशः सर्गः

गणिकावृत्तान्तः

CANTO XXIII

The Woman Taken in Adultery

एकदा गुरुदेवेऽस्मिन् धर्मधामन्युपस्थिते ।
बहवस्तमुपागच्छञ्जनाः श्रोतुं सुभाषितम् ॥ १ ॥

1. One day, when the Master was in the Temple, many people gathered round Him to hear His words.

पश्य तत्रानयन्ति स्म फरिसेयादयो हठात् ।
योषितं भीतिलज्जाभ्यां कांचित् कम्पितविग्रहाम् ॥ २ ॥

2. Behold, the Pharisees and others forcibly brought there a certain woman, who was shivering with fear and shame.

वृकयूथपरिक्षिप्ता हरिणीव भयाकुला ।
परालोकासहा दोर्भ्यामपिधायास्यमाययौ ॥ ३ ॥

3. Frightened like a female deer surrounded by a pack of wolves, she came covering her face with both hands, in order to ward off other people's gaze.

घूत्कारैः केचिदत्युच्चैर्युवानस्तामुपाहसन् ।
अविनीता हि मोदन्ते प्रायः परपराभवे ।।४ ।।

4. Some young men hooted her aloud and ridiculed her. Ill-mannered persons usually rejoice over other people's humiliation.

जनमध्ये स्थापयित्वा तां स्त्रियं तेऽब्रुवन् गुरुम् ।
तद्विरुद्धाभियोगाय रन्ध्रान्वेषणतत्पराः ।। ५ ।।

5. They who were keen about bringing a charge against Him, put the woman in the midst of the crowd, and said to Him:

"इयं व्यभिचरन्त्येव धृता नारी गुरूत्तम ।
मोससः शास्त्यसाध्वीनां प्रस्तराघातदण्डनम् ।। ६ ।।

6. "Good Master; we have caught this woman in the act of adultery. Moses commands that adulterous women be stoned to death.

किमत्राह भवा"नित्थं तेषु पृच्छत्स्वसौ गुरुः ।
नम्रीभूय निजाङ्गुल्या मृत्तिकायामथालिखत् ।। ७ ।।

7. What say you in the matter?' When they said this the Master sat bent down and began to write in the sand with His finger.

न कोऽपि भुवि जानाति यद्यत्तत्रालिखद्गुरुः ।
कृतानि किल पापानि तैरित्याहुः पुराविदः ।। ८ ।।

8. Nobody in the world ever knows what the

Master wrote there. Some versed in old traditions say that what He wrote was the sins they had committed.

अपरे तु वदन्त्येतल्लिखितं नामसूचिकाम् ।
गणिकानां समं याभिस्तैर्नरैर्दुष्कृतं कृतम् ॥ ९ ॥

9. But others say that the writing was the list of the harlots with whom those men had committed sin.

कीदृशी दण्डनीतिस्सा यया पापकृतोर्द्वयोः ।
नारी भवति दण्डार्हा मुक्तदण्डस्तु पूरुषः ॥ १० ॥

10. What kind of law is this by which, out of the couple who committed sin together, the woman is held punishable, while the man escapes punishment !

आदिशेत् स्त्रीवधं चेत् स तं ते वक्ष्यन्ति निर्घृणम् ।
यदि मोक्षं तर्हि नूनं वध्यं नियमलङ्घनात् ॥ ११ ॥

11. If He were to sanction the death of a woman, then they would accuse Him of being cruel. If He grants her release, then surely they would charge Him as being liable to death for violating the Law (of Moses).

पृष्टो भूयोऽपि तैरूर्ध्वीभूय तान् फरिसेयकान् ।
एकैकं स्थिरया दृष्ट्या वीक्ष्य मन्दं जगाद सः ॥ १२ ॥

12. When He was again asked, the Master straigh-

12. The gospel which leaves us in ignorance of the features of the Saviour, often describes His glance. In Nazareth and in Jerusalem it paralysed the strength of His implacable enemies; in Gethsemni it made the henchmen of the High priest fall back. The same glance, that plumbed

tened Himself up, and looking straight at each one of them, said in a low tone:

"अपापो योऽस्ति युष्मासु प्रथमं क्षिपतूपलम् ।
स तस्या"मेवमुक्त्वाऽसौ मृत्तिकायामथालिखत् ॥ १३ ॥

13. "Let him who is without sin among you, be the first to throw a stone at her." Saying this He wrote again with His finger on the ground.

दृष्ट्वा तल्लिखितं श्रुत्वा निर्णयं निशितं गुरोः ।
निरुत्तरा निर्ययुस्ते स्रस्तपाषाणपाणयः ॥ १४ ॥

14. Having seen that writing, and heard the subtle judgement of the Master, they were without answer, and dropping the stones they went their way.

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the depths of Nathaniel's heart, fell lovingly on the young man who was aspiring to perfection, made the woman with the issue of blood tremble, melted the guilty Peter into tears, was itself dimmed with tears at Lazaras' tomb, and charged with indignation confronting blasphemers and hypocrites. Let us then conclude with St. Jerome that there was something superhuman in Jesus' face, and particularly in His eyes, that was somehow a reflection of His divinity (Prat).

13. This pardon is a marvel of charity, yet it so completely overturned the received code of morality that for a long while it continued to be a stumbling block for the church. Always pitiless to the adulteress, those Eastern nations who became Christians, were loath to believe that Jesus, while so sensitive as to everything pertaining to chastity, would publicly protect a fallen woman, humiliate her accusers, and shield her from punishment. However, this page of the gospel sets the heart of Jesus before us in the truest light...indeed, there is none which teaches in clearer accents that the real triumph of chastity lies, not so much in fleeing any contact with the defiled soul, but rather in purifying it, even as the ray of sunlight penetrates the mire and illumines it without being soiled thereby....(Fouard).

प्रस्तरा न्यपतन् दोर्भ्यो हृदयेभ्यश्च धीरता ।
च्युतोभयगुरुत्वानां द्रुता तेषामभूद्गतिः ॥ १५ ॥

15. Stones fell from their hands, and courage from their hearts. Having got themselves rid of both kinds of weight, their gait became speedy.

ऊर्ध्वीभूय पुनर्देवो दृष्ट्वा चैकाकिनीं स्त्रियम् ।
पप्रच्छ तां "गताः कुत्र नारि! त्वदभियोगिनः ॥ १६ ॥

6. When the Lord again straightened up, He saw the woman alone, and He asked her. "Woman, where have your accusers gone ?

केनापि किं न दण्डार्हीकृता त्वमभियोगिनाम्" ।
"न केनापि प्रभो!"मृत्युमुक्ता सा वनिताऽवदत् ॥ १७ ॥

17. Has none of your accusers condemned you ?" "No one, Lord" said the woman, who had escaped death.

"अहं चापि न दण्डार्हीकरोमि त्वां बलाद्धृताम् ।
याहि नारि! पुनः पापं मा कार्षीः"—सा ययौ मुदा ॥१८॥

18. "I also do not condemn you, who were forcibly seized. Go, do not sin again." And she went away in peace.

इत्यनेन जितास्तस्यां परीक्षायां विपक्षिणः ।
पुनर्जाले तमाबन्धुं रन्ध्रमन्विष्य ते स्थिताः ॥ १९ ॥

19. Thus defeated by Him in their test, the enemies were again seeking some loophole to entrap Him in their net.

अथ केचित् फरीसेया हेरोदनृपपूरुषाः ।
पुरोहितैः प्रेर्यमाणास्तमुपाजग्मुरुद्धताः ॥ २० ॥

20. Then some proud Pharisees, who were of the court of king Herod, encouraged by the priests, approached Jesus.

कर्तुं वाग्जालबद्धं तमिच्छन्तस्ते तमब्रुवन् ।
"करदानं केसराय विधेयं किं न वा प्रभो!" ॥ २१ ॥

21. Trying to entrap Him in the net of arguments, they said to Him: "Lord, is it lawful or not to pay tax to Caesar?"

बुद्ध्वा कुटिलतां तेषां स जगाद परीक्षकान् ।
"परीक्षध्वे कथं मां तदेकं मे दत्त नाणकम्" ॥ २२ ॥

22. Knowing their crookedness He said to the testers: "Are you testing me? Well, bring me a coin."

21, 22. The chief priests and the Pharisees sent some of their disciples, along with a few Herodians to Jesus to propose a special question to Him in public so that the crowd could not but hear. The question, as the Evangelist warns us, was a trap. If Jesus answered that payment of tribute to Caesar was lawful, He would draw upon His head the hatred of the people, for the Messiah as national hero could never declare it lawful to pay tribute to a foreign authority. If He answered that it was uulawful, that would be cause for denouncing Him to the Roman procurator as an instigator of revolt. The expert Pharisees considered the horns of dilemma inescapable. They probably expected that Jesus would declare the payment of the tribute unlawful; and in that case His immediate denunciation by the Herodian witnesses would have greatly impressed the Roman procurator (Ricciotti).

आनीते नाणके तस्मिंस्तैः स पप्रच्छ तान् गुरुः ।
"कस्येयं मूर्त्तिरेतस्मिन् लिखितं ब्रूत कस्य च" ॥ २३ ॥

23. When they brought the coin the Master asked them: "Whose image is this? and whose inscription? Tell me."

अविज्ञाय तदा तस्य प्रश्नस्यान्तर्हितं ध्वनिम् ।
केसरस्येत्यब्रुवंस्ते स मन्दं प्रत्यभाषत ॥ २४ ॥

24. Not grasping the implication of His question they answered: "That of Caesar." And He calmly replied:

"यद्यत्केसरस्यास्ति दीयतां केसराय तत् ।
ईश्वरस्य तथा यद्यद्दीयतामीश्वराय तत्" ॥ २५ ।

25. "Give to Caesar whatever belongs to Caesar, and to God whatever belongs to God."

पुनः शिष्यानब्रवीत् स "जगतो ज्योतिरस्म्यहम् ।
योऽनुगच्छति मां नैव सोऽन्धकारे व्रजिष्यति ॥ २३ ॥

26. Continuing Jesus said to the disciples: "I am the light of the world. Whoever follows me walks not in darkness.

अहं गच्छामि यूयं तु ततो मां मार्गयिष्यथ ।
यत्र गच्छाम्यहं यूयं तत्रागन्तुं न हि क्षमाः" ॥ २७ ॥

27. "I am going. You will then seek me. Where I go, there you cannot come."

फरिसेयास्ततःप्राहुर्मिथः "कुत्र स गच्छति ।
यदस्माभिः स न प्राप्यो ह्यात्मघाती भवेत्स किम् ?" ॥२८॥

28. Then the Pharisees murmured among themselves: "Where is He going, so that we cannot find Him? Will He commit suicide ?"

गच्छन् बहिरपश्यत्स जन्मान्धं याचकं नरम् ।
तदा शिष्यास्तमप्राक्षुर्गुरुं तद्रोगकारणम् ॥ २९ ॥

29. Going out He saw a beggar, blind from his birth. Then the disciples asked the Master the cause of the disease.

"गुरो ! पापेन केनैवमन्धः सोऽजनि भूतले ।
स्वयं कृतेन वा किं तत् पितृभ्यां विहितेन वा" ॥ ३० ॥

30. "Master, for whose sin was this man born blind ? for his own, or for those committed by his parents ?"

प्रत्युवाच गुरुः "पापं नामुनाऽकारि तादृशम् ।
न पितृभ्यां तु तद्व्यक्तीकर्तुमस्मिन् विभोः क्रियाः ॥ ३१ ॥

31. The Master replied: "It is not that this man had sinned or his parents; but that the works of God may be made manifest in him.

यावल्लोकेऽस्म्यहं तावज्जगतो ज्योतिरस्म्यहम् " ।
एवमुक्त्वा स निष्ठीव्य भूमौ पङ्कं चकार च ॥ ३२ ॥

32. As long as I am in the world, I am the light of

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30. We see in this question of the disciples the old Hebrew notion that every physical ill was a consequence of wrong doing. Jesus rejected this idea (Ricciotti).

the world." Saying this He spat on the ground, and made clay with the spittle.

अन्धस्य चक्षुषी तेन लिप्त्वा पङ्केन चादिशत् ।
"याहि प्रक्षालयास्यं त्वं 'शीलो'माख्ये सरोवरे" ॥ ३३ ॥

33. With the clay He annointed the blind man's eyes and commanded him: "Go, wash your face in the pool of Siloam."

गत्वा प्रक्षाल्य संप्राप्तदृष्टिः प्रत्याजगाम सः ।
नदीस्नानादवक्रः सन्नष्टावक्रो मुनिर्यथा ॥ ३४ ॥

34. He went, washed, and came back, having obtained eyesight, even as the sage Ashtavakra, who returned straight of body after taking bath in the river (Samanga).

पश्यन् प्रथमतो जन्मन्यालोकं स विवस्वतः ।
त्रिदिवस्थमिवात्मानं मेने स्थित्वापि भूतले ॥ ३५ ॥

35. Seeing the sun's light for the first time in his

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33. The Pool of Siloe—It is owing to this miracle that the Christian faithful, and after them the Mohammedans, began to bathe in the pool of Siloe in order to seek health. The Empress Eudoxia built a church there, the ruins of which can still be seen (Lagrange).

34. ASHTAVAKRA—Name of a celebrated Brahmana, son of the great sage Kahoda. Kahoda married the daughter of his preceptor Uddalaka; but he was so devoted to study that he generally neglected her. When once she was far advanced in pregnancy, the unborn son was provoked at his father's neglect of her, and rebuked him for his absorption in study to the neglect even of his wife. The sage was very angry at this impertinence and condemned him to be born crooked, whence his name Ashtavakra. When Kahoda was thrown into a river as a result of a wager in a dispute with a Budhist, young Ashtavakra defeated the Budhist and delivered his father; who, being pleased, directed his son to bathe in the Samanga river, on doing which the lad became perfectly straight.

life, he thought himself to be in heaven, though really standing on the earth.

स विश्रमदिने रोगमुक्तिमासादितः प्रभोः ।
फरिसेयान्तिकं तस्माद्याचकस्तैरनीयत ॥ ३६ ॥

36. They brought the beggar to the Pharisees on the charge that he obtained from the Lord the cure of his disease on a Sabbath day.

पृष्टस्तैरवदत्स्वीयरोगमुक्तिकथां स तान् ।
फरिसेयास्तदा केचित् पूर्वान्धं तमवादिषुः ॥ ३७ ॥

37. When questioned by them he told the story of his cure. Some of the Pharisees then said to the man, who was formerly blind.

"नेश्वरप्रहितो येशुर्यतो नाचरति स्वयम् ।
विश्रमस्य दिनं पापी मोससेनानुशासितम्" ॥ ३८ ॥

38. "Jesus is not sent by God, for he is a sinner, and does not observe the Sabbath, enjoined by Moses"

अपरे फरिसेयानां केचित्प्रत्यब्रुवंस्तदा ।
"कथं पापकृतां शक्तिरीदृशी जायते भुवि?" ॥ ३९ ॥

39. Some among the Pharisees then answered them: "How can sinners possess such power in the world?"

अनन्तरं समाहूय पितरौ तस्य तेऽब्रुवन् ।
"किमयं युवयोः पुत्रः? किमन्धः सोऽजनि ध्रुवम्?" ॥४०॥

40. Then they called his parents and asked them: "Is he your son ? Are you certain that he was born blind ?

कथं पश्यत्ययं सम्य"गिति पृष्टाववोचताम् ।
"आवयोस्तनयो ह्येषः स पूर्णान्धोऽजनि ध्रुवम् ॥ ४१ ॥

41. "How is it that he now sees clearly ?" Thus questioned, they replied: "He is our son; and it is certain that he was born completely blind.

कथं पश्यत्यसावद्य केन वोन्मीलिते दृशौ ।
जानीवस्तन्न, स प्राप्तवयास्तं पृच्छत स्वयम्" ॥ ४२ ॥

42. How he now sees, or who opened his eyes, we do not know. He is of age; you can ask him yourselves."

फरिसेयभयादेवमूचतुः पितरौ यतः ।
यो येशुं क्रिस्तुमाहासौ सङ्घभ्रष्टो भविष्यति ॥ ४३ ॥

43. The parents spoke like this out of fear of the Pharisees; for, any one who said Jesus was the Christ, would be put out of the Synagogue.

भूयः पूर्वान्धमाहूय तेऽवदन् "स्वीकुरु स्वयम् ।
कृपामीशस्य जानीमस्तं नरं पापकर्मिणम्" ॥ ४४ ॥

44. They again called the man who was blind and said to him: "Thank God for his mercy. We know that man is a sinner."

प्रत्यवादीत्स "नो जाने स पापी वा न वेत्यहम् ।
जानेऽहमेकं पूर्वान्धस्त्वासं पश्यामि चाधुना ॥ ४५ ॥

45. He replied: "I do not know whether He is a sinner or not. One thing I know: I was blind before; now I see.

अश्रावि नायुगाद्यच्च जन्मान्धस्य कदापि तु ।
केनाप्युन्मीलिते नेत्रे नूनमीशोद्भवो ह्यसौ" ॥ ४६ ॥

46. Never since the world began has it been heard that any one opened the eyes of one born blind. Surely He is from God."

तच्छ्रुत्वा नितरां क्रोधाज्ज्वलन्तः फरिसेयकाः ।
तमुद्धतं दण्डयितुं निश्चित्य सहसाऽवदन् ॥ ४७ ॥

47. Hearing this the Pharisees burned with rage, and resolving to punish him for his audacity, spoke thus:

"जातस्त्वमसि सर्वाङ्गपापाविष्टस्त्वमद्य किम् ।
अस्मान् शिक्षयसी"त्युक्त्वा तं बहिश्चक्रिरे च ते ॥ ४८ ॥

48. "You were born in utter sin, and would you teach us now ?" Thus saying, they cast him out.

श्रुत्वा बहिष्कृतं तैस्तं समुपेत्यावदत्प्रभुः ।
"किं प्रत्येषीशपुत्रे त्वं" 'कोऽसौ' पप्रच्छ याचकः ॥ ४९ ॥

49. Hearing that he had been cast out, the Lord went to him and said: "Do you believe in the Son of God ?" "Who is he ?" the beggar asked.

"स एव भवताद्यापि यः संलपति" सोऽब्रवीत् ।
"विश्वसिम्यह"मित्युक्त्वा गुरुमानर्च याचकः ॥ ५० ॥

50. "It is He who speaks to you even now" He said. Then the beggar said: "I believe" and he worshipped the Master.

अथ येरूशलेमस्थमन्दिरोत्सर्गपर्वणि ।
यहूदैर्वेष्टितो येशुः पृष्टस्तैरित्थमुद्धतैः ॥ ५१ ॥

51. It was the feast of Dedication in the Temple of Jerusalem. There Jesus was surrounded by the insolent Jews, and they asked Him:

"कति कालान् धारयसि त्वमस्मान् संशयाश्रितान् ।
क्रिस्तुर्यदि भवांस्तर्हि स्पष्टं वदतु सांप्रतम्" ॥ ५२ ॥

52. "How long will you keep us in suspense? If you are the Christ, tell us plainly."

प्रत्युवाच गुरु"र्यूयं न विश्वसिथ मद्वचः ।
करोमि याः क्रियास्ता मां प्रति साक्ष्यं प्रकुर्वते ॥ ५३ ॥

53. He replied: "You do not believe my words. The works that I do bear witness to me.

करोम्यहं पितुर्नाम्ना ताः क्रियाः स्वेच्छया तु न ।
उभावहं पिता चैकः पिता मयि पितर्यहम् ॥ ५४ ॥

54. I do these works in my Father's name, and not of my own will. Both the Father and I are one. The Father is in me, and I in the Father."

श्रुत्वा वाक्यमिदं मत्वा चैतदीश्वरनिन्दनम् ।
जगृहुस्ते तमाहन्तुं प्रस्तरानस्तसंयमाः ॥ ५५ ॥

55. Hearing this statement and thinking it a blasphemy, they lost self-control, and took up stones to stone Him.

आत्मार्पणस्य समये त्वनुपस्थितेऽसौ
केनापि शात्रवजने किल नाभियुक्तः ।
येशुस्तदाऽक्षततनुः स्वयमेव तेषां
मध्येन पूर्ववदशङ्कमपाक्रमीच्च ॥ ५६ ॥

56. But as the hour of His self immolation had not yet come, none among the enemies dared to attack Him. Jesus without fear passed through their midst untouched as before and escaped.

इति क्रिस्तुभागवतमहाकाव्ये
गणिकावृत्तान्तो नाम
त्रयोविंशः सर्गः

चतुर्विंशः सर्गः

लासरस्य पुनरुज्जीवनम् ।

CANTO XXIV

The Raising of Lazarus

अथासौ योर्दनातीरदेशं गत्वा गुरूत्तमः ।
अवतस्थे पुरा यत्र स्नपनं योहनोऽकरोत् ॥ १ ॥

1. Then the Master went to a place on the bank of the Jordan where formerly John used to baptize, and stayed there.

तदा बेथनियाग्रामवासी लासरनामकः ।
मरियामार्थयोर्भ्राता व्याधिसंबाधितोऽभवत् ॥ २ ॥

2. At that time Lazarus, a resident of the village of Bethany, and the brother of Mary and Martha, fell ill.

अथ दूतमुखात्तस्मै भगिन्यौ गुरवे द्रुतम् ।
निवेदयामासतुः स्वभ्रातुर्व्याधिगभीरताम् ॥ ३ ॥

3. The two sisters quickly sent a messenger to the Master and informed Him of the seriousness of their brother's illness.

प्राप्य गेहमजानंस्ते स्वजनेभ्यो गतायुषः ।
यल्लासरः शवागारे शेते दिनचतुष्टयम् ॥ १४ ॥

14. Reaching the house, they learned from the relatives of the deceased, that Lazarus had already been in the tomb for four days.

भ्रातृशोकार्दिते सान्त्वयितुं ते योषितौ तदा ।
आगता बहवो गेहे यहूदाः सुहृदस्तयोः ॥ १५ ॥

15. Many Jews, who were friends of the sisters, had come there to console the two women who were mourning their lost brother.

निशम्यागमनं येशोर्मार्था प्रत्युज्जगाम तम् ।
मरिया तु गृहे शोकपराधीना ह्यवर्त्तत ॥ १६ ॥

16. Hearing that Jesus was coming, Martha went to receive Him; while Mary, overcome with grief, remained in the house.

गुरुं दृष्ट्वाऽब्रवीन्मार्था "यद्यस्थास्यद्भवानिह ।
मत्प्रभो ! तर्हि मद्भ्राता नामरिष्यदसंशयम् ॥ १७ ॥

17. Seeing the Master Martha cried: "My Lord !

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14. Among jews a person was buried on the day he died. It was commonly thought that the soul of the deceased lingered around the body for three days, hoping to be able to enter it again, but on the fourth, when decay began to set in, it departed from it for ever (Ricciotti).

15. The family of the deceased received visits of condolence for seven days, but these were more numerous during the first three. The visitors first expressed their grief with the usual noisiness — weeping, moaning, wailing and tearing their garments; then they sat on the ground and stayed awhile in gloomy silence (Ric.)

if you had been here, certainly my brother would not have died.

अधुनापि भवान् यद्यदीश्वरं प्रार्थयिष्यते ।
तदीश्वरेण भवते जानेऽहं दास्यते द्रुतम् ॥ १८ ॥

18. I know that even now whatever you ask from God, God will grant you immediately."

येशुराह "भवद्भ्राता पुनरुत्थास्यति ध्रुवम्" ।
"जाने दिनेऽन्तिमे भ्राता पुनरुत्थास्यती"ति सा ॥ १९ ॥

19. Jesus said: "Your brother will surely rise again." "I know that my brother will rise on the Last Day" she said.

"अहं हि पुनरुत्थानं जीवनं च सनातनम् ।
स जीविष्यति मृत्वापि मयि विश्वसितीह यः ॥ २० ॥

20. "I am the resurrection and life eternal. Whoever believes in me will live even after he has died.

त्वं विश्वससि किं" तेनेत्यनुयुक्ता जगाद सा ।
"विश्वसिम्यहमीशस्य सुतः क्रिस्तुर्भवा"निति ॥ २१ ॥

21. Do you believe?" When He asked thus she replied: "I believe that you are the Christ, the Son of God."

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20. अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् [Bha. Gita IX-16]
न मे भक्तः प्रणश्यति [Bha. Gita IX-31]
मय्येव मन आधत्स्व मयि बुद्धिं निवेशय
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ [Bha. Gita XII-8]

इत्युक्त्वा सत्वरं गत्वा गुप्तमाहूय सोदरीम् ।
"उपस्थितो गुरुस्त्वां स तत्राह्वयति" साऽब्रवीत् ॥ २२ ॥

22. Thus saying she immediately went, and calling her sister in private, said to her: "The Master has come, and is calling you."

मरिया तत्क्षणं गत्वा दृष्ट्वा शोकहरं गुरुम् ।
पादयोर्न्यपतत्खिन्ना व्रततीव तरुच्युता ॥ २३ ॥

23. Mary quickly went, and when she saw the Master, the remover of all sorrows, she fell down at His feet like a creeper that has fallen off from (the branch of) a tree.

यहूदास्त्वन्वगच्छंस्तां ये सान्तयितुमागताः ।
ते रुदन्तस्तया सार्धं भगवत्सन्निधौ स्थिताः ॥ २४ ॥

24. The Jews, who had come to console them, followed her; and they also stood weeping along with her, in the presence of the Master.

रुदती साऽब्रवीद्येशुं "यद्यस्थास्यद्भवानिह ।
मत्प्रभो ! तर्हि मद्भ्राता नामरिष्यदसंशयम् " ॥ २५ ॥

25. Weeping she said to Jesus: "My Lord ! if you had been here, certainly my brother would not have died."

विलोक्य रुदतीं दीनां रुदतश्चानुयायिनः ।
कृपार्द्रस्तानपृच्छत्स "कुत्रासौ शायितो मृतः" ॥ २६ ॥

26. Seeing the weeping woman and her misery, and her followers who were also weeping, He was

deeply moved in spirit, and asked: "Where have you laid the dead man?"

"एहि नाथ! विलोकस्वे "त्यवदंस्ते, गुरुस्तदा ।
अश्रूण्यमुञ्चद्; हा प्रेमबन्धस्य गुरुता सताम्! ॥ २७ ॥

27. "Lord, come and see" they said. And the Master then shed tears. O the depth of love which good souls bear!

रुदत्यस्मिन् सुहृत्स्नेहपराधीने गुरूत्तमे ।
अरुदंस्तुहिनार्द्राणि पत्राण्यपि तृणान्यपि ॥ २८ ॥

28. When the great Master, overcome with the love for his friend, broke down and wept, the very leaves of trees and the shoots of grass shed tears of dew and wept.

दृष्ट्वा तमनुकम्पार्द्रा यहूदा जगदुर्मिथः ।
"पश्यत प्रेम कीदृक् स तस्मिन्नकुरुत प्रभुः" ॥ २९ ॥

29. Seeing Him the Jews, who were moved to pity, said among themselves: "See how the Lord loved him!"

अथ येशुः शवागारमुपगत्यादिदेश तान् ।
अपसारयितुं तस्य पाषाणावरणं द्रुतम् ॥ ३० ॥

30. Then Jesus, going to the tomb, commanded them to remove at once the stone at its entrance.

मृतस्य भगिनी मार्था तदा तमवदत् "प्रभो!
दुर्गन्धिः स्यादयं शेते मृतो दिनचतुष्टयम्" ॥ ३१ ॥

31. Martha, the sister of the deceased, then said to Him: "Lord! the dead man has been lying there for the past four days, and hence may be emitting odour".

प्रत्यवादीद्गुरुः "पूर्वं न किमुक्तं मया यदि ।
त्वं विश्वसिषि तर्हीशमहत्त्वं द्रक्ष्यसीति यत्?" ॥ ३२ ॥

32. The Master replied: "Did I not tell you before that if you believed, you would see the glory of God ?"

आरान्निःसृतपाषाणाच्छवागारास्थितो गुरुः ।
ऊर्ध्वीकृत्य ततो दृष्टिमेवमार्थयतेश्वरम् ॥ ३३ ॥

33. Standing near the tomb, the covering stone of which had been removed, the Master lifted up His eyes, and prayed thus to God:

'पितस्त्वं श्रुतवान्मे तद्धन्यवादं करोम्यहम् ।
शृणोषि सततं मे त्वं जानाम्येतदहं विभो! ॥ ३४ ॥

34. "Father, I thank thee for having heard me. I know, Lord, that you always hear me.

तथापि प्रेषितः पित्रा भवताऽहमिति स्फुटम् ।
यथैते विश्वसिष्यन्ति मयाद्य प्रार्थ्यते पितः" ॥ ३५ ॥

35. But Father, in order that these people may evidently believe that you, the Father, did send me, I am now praying."

ततः प्रोच्चैर्गुरुः प्राह "बहिरागच्छ लासर!" ।
मृतः सद्यः शवागारादुत्थितो बहिरागमत् ॥ ३६ ॥

36. Then the Lord cried out with a loud voice : "Lazarus ! come out !" And the dead man came out of the tomb !

वस्त्रखण्डैर्दृढं बद्धपादहस्तं वृताननम् ।
कर्तुमुत्सूत्रबन्धं तं स्वतन्त्रं चादिदेश सः ॥ ३७ ॥

37. He also commanded them to unbind him, whose hands and feet were tied fast, and face covered with clothing, and to let him go.

श्रुत्वा सद्गुरुशासनं शवगृहात्
प्रत्युत्थितं सोदरं
सोदर्यौ गलदश्रुपूर्णनयने
गाढं समाश्लिष्यताम् ।
नष्टासुं सुतयार्थितेन गुरुणा
शुक्रेण सञ्जीवनी-
मन्त्रेणोद्धृतजीवितं कचमिव
श्रीदेवयानी पुरा ॥ ३८ ॥

38 The two sisters, with tears of joy, embraced their brother, who had risen from the tomb, at the

38. KACHA was the son of Brhaspati, the preceptor of gods. He became a pupil of Sukra, preceptor of the Asuras (demons) to learn from him

command of the good Master; even as Devayani, the daughter of the preceptor Sukra, in days of yore, embraced Kacha who, though dead, was restored to life by the "Sanjeevani" (life-restorer) spell of her father at her request.

इति क्रिस्तुभागवतमहाकाव्ये
लासरस्य पुनरुज्जीवनं नाम
चतुर्विंशः सर्गः

a lore which was unknown to the gods. Devayani. daughter of Sukra, loved him. The Asuras were angry that their preceptor should teach the son of Brhaspati. They killed him, but Sukra, pressed by his daughter, restored him to life. However, he would not consent to marry her, saying he regarded her as his sister.

पञ्चविंशः सर्गः

येशोर्जैत्रयात्रा

CANTO XXV

The Triumphant entry into Jerusalem

ततः समाहूय पुरोहिताग्रिमाः
सभां फरीसेयकनायकैः सह ।
अवादिषुः "किं करवाम भो वयं ?
करोत्यसावद्भुतमन्वहं नरः ॥ १ ॥

1. Then the chief priests and the leaders of the Pharisees called the assembly, and said: "What are we to do ? This man works miracles day after day.

विना निरोधं बत चेत्सहामहे
तदीयवृत्तिं स भवेदयन्त्रितः ।
अनुव्रजिष्यन्त्यखिलाश्च मानवा-
स्तमद्भुताकृष्टविमूढचेतसः ॥ २ ॥

2. If we do not impose any restriction on his actions, then he will become unmanageable, and all the people, dazzled by his miracles, will follow him.

समागमिष्यन्ति जवेन रोम्यका-
स्ततो हरिष्यन्ति पदं जनांश्च नः ।
अथाभिषेक्ष्यन्ति च तक्षनन्दनं
यहूदराज्ये, किमतः परं भयम्" ॥ ३ ॥

3. The Romans will soon arrive, and will deprive us of our position and our people, and will install the son of the carpenter in the country of Judea. What bigger danger can there be?"

तदा 'कयाफास' इति श्रुतो महा-
पुरोहितस्तानवदद्दृढोक्तिभिः ।
"वरं न किं सर्वजनप्रणाशना-
न्निबोधतैकस्य मृतिर्नरस्य नः" ॥ ४ ॥

4. Then the great High Priest, known by the name Caiphas, said to them sternly: "Is it not better for us that one person should die than that a whole people should perish? Understand this."

इदं वचस्तेन पुरोधसा प्रभो-
र्जिघांसया यद्यपि भाषितं तदा ।
अबोधपूर्वं तदसूचयद्गुरोः
क्रुशक्रतूपार्जितलोकरक्षणम् ॥ ५ ॥

5. These words meant that he intended to put the Lord to death. They also indicated, although he was

4, 5. Joseph Caiphas, son-in-law of Annas, and the then High Priest, disclosed his whole character in this saying, wherein his pride, his contempt for justice, his unscrupulous cruelty are openly unmasked. But he was also, (though without knowing it) making himself the

not aware of it, the salvation of the world to be wrought through the self-sacrifice of the Lord on the cross.

ततः समारभ्य यहूदनायका
मिथः सभायां च रहस्यमर्पिणः ।
अमन्त्रयन्ताद्भुतकर्मठं नरं
कथं निहन्याम वयं छलेन तम् ॥ ६ ॥

6. From that day on, the indignant leaders of the Jews, conspired every moment, in the assembly and in secret, as to how to put to death this wonder-worker by fraud.

क्रमेण विज्ञाय पुरोधसामिमं
वधोद्यमं कालविदां वरो गुरुः ।
यहूदमध्ये स पुनश्चचार नो
मरुस्थलोपान्तभुवं जवाद्ययौ ॥ ७ ॥

7. Having gradually learned about the attempt of the priests to kill Him, the Master, an expert at assessing a situation, ceased to move any more among the Jews, and quickly went to a place near the wilderness.

तदा यहूदीयपरम्परोत्सवः
समागतो निस्तरणाह्वयो महान् ।
यिरूशलेमं प्रति शुद्धिकाङ्क्षिणो
दिने दिने भक्तजनाः प्रसुस्रुवुः ॥ ८ ॥

8. Then came the great traditional festival of the

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mouthpiece of God, for the gift of prophecy was in some sort, a prerogative of the priesthood (Fouard).

Jews called the Pasch. Devout believers, desirous of purification, flowed every day to Jerusalem.

तदन्तरे देवगृहान्तरास्थिता
यहूदमुख्यास्तु गुरुं जिघांसवः ।
मिथोऽवदन् 'किं न समागमिष्यति
प्रभाषणार्थं स महोत्सवे नरः' ॥ ९ ॥

9. In the meantime, the chiefs of the Jews, who were in the Temple, and who were determined to murder the Master, said among themselves: "Will not that man come to preach during the festival ?"

महोत्सवात् प्रागयमेकदा प्रभु-
र्बथेनियाग्राममगच्छदिच्छया
उवास शिष्यैः सह तत्र यत्र त-
त्सखं समुत्थापितवान्मृतालयात् ॥ १० ॥

10. One day before the festival the Master went on His own accord to the village of Bethany, and stayed there with His disciples. It was there that His friend (Lazarus) was raised from the tomb.

क्षणेन मार्था निशि मिष्टभोजनं
चकार सा पर्यचरच्च तं गुरुम् ।
गुरोः समीपेऽतिथिमध्यगस्तदा
मृतोत्थितोऽसौ निषसाद लासरः ॥ ११ ॥

11. Martha immediately prepared delicious dishes for supper and attended on the Master. And along with

other guests, sat near the Master Lazarus, who was raised from the dead.

महार्हतैलं मरियाऽस्य पादयो-
रलेपयत्प्रह्वकलेवरा सती ।
पुनर्ममार्ज स्वकचैः पदे च त-
द्गृहं सुगन्धेन च पर्यपूर्यत ॥ १२ ॥

12. Mary, bending down, annointed His feet with very costly ointment, and then wiped the feet with her tresses. The house was filled with fragrance.

अमूल्यसौगन्धिकतैललेपनं
विलोक्य यूदास इति श्रुतोऽनुगः ।
जगाद "विक्रीतमिदं सुमूल्यकं
न किं दरिद्रेभ्य इहार्प्यते धनम्?" ॥ १३ ॥

13. Then the disciple called Judas, seeing the annointing with such invaluable scented oil, said: "Why can't this costly ointment be sold, and the price distributed among the poor ?"

गुरुस्तमूचे "स्वमिमां निरोधनं
विनानुजानीहि, तया सुरक्षितम् ।
ममान्त्यलेपार्थमिदं, हि सञ्जिनः
सदा दरिद्रा भवतां, तु नास्म्यहम् ॥ १४ ॥

14. The Master answered Him: "Let her alone, and do not prevent her. She has kept it for the day of my burial. The poor are always with you, but not me.

ब्रवीमि युष्मानिह यत्र कुत्रचि-
त्सुवृत्तमेतद्भुवि घोषयिष्यते ।
इयं च तस्याः कथयिष्यते क्रिया
सदापि तस्याः स्मरणार्थमादरात्" ॥ १५ ॥

15. I tell you, wherever this gospel is proclaimed in the world, this act of hers also will be reverently related always in remembrance of her."

ततः समाकर्ण्य गुरोः समागमं
पुरे यहूदा बहवस्तदाऽमिलन् ।
न केवलं तस्य कृते परं तु तं
मृतोत्थितं लासरमीक्षितुं स्वयम् ॥ १६ ॥

16. Hearing that the Master was coming, many Jews crowded into the town (Jerusalem), not merely to see Him, but also to see Lazarus, who was raised from the dead.

अनन्तरं शिष्ययुगं समादिशत्
प्रभु"र्युवां ग्रामममुं तु गच्छतम् ।
प्रविश्य बद्धं खरशावकं क्षणा-
द्विमुक्तमत्रानयतं ममान्तिकम्" ॥ १७ ॥

17. Then the Lord commanded two disciples: "Go into that village, and entering it, untie at once the colt tied there, and bring it to me."

जवेन गत्वा खरशावकं गुरोः
समीपमानिन्यतुरादरेण तौ ।
तदीयपृष्ठे वसनानि तेनतुः
प्रभुस्तमारुह्य पुरोन्मुखं ययौ ॥ १८ ॥

18. Both of them immediately went, and brought the colt to the Master respectfully. They threw their garments on it, and the Lord sat upon it and rode towards the town.

जनाः सरण्यां वसनानि तस्तरु-
स्तरुप्रवालानकिरन् पदे पदे ।
अनुव्रजन्तः खलु ते जयाशिषा
नराः स्वभूपालमिवास्तुवन् गुरुम् ॥ १९ ॥

19. Many spread their garments on the road, and strewed sprouts of trees at every step. Those who followed the Master cheered Him and praised Him like a king.

'य आयाति विभोर्नाम्ना
धन्यो भूयात्स मानुषः
भूयाच्च धन्यं तद्राज्य-
मागच्छेद् दाविदस्य यत्' ॥ २० ॥

20. "Blessed is He who comes in the name of the

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18. It never was a royal mount; and the prophet Zacharias emphasises that fact: Rejoice greatly, O daughter of Sion;
Shout for joy, O daughter of Jerusalem;
Behold, thy king will come to thee, the just and victorious
He is humble and riding upon an ass, upon the foal of an ass.
(Zacharias 9 : 9)

Lord. Blessed be the Kingdom of David that is coming !"

यदा ह्यवातिष्ठत सन्निधौ गुरु-
गिरेस्तदा शिष्यगणो गुरुस्वरैः ।
अगायदीशस्तवमीशनन्दनं
प्रकीर्तयंस्तद्बहुभिः सुकर्मभिः ॥ २१ ॥

21. As the Master was drawing near the mountain, the whole multitude of disciples sang the praise of God loudly, and praised the Son of God for the many good works He had done.

जनेषु केचिद्बहुदास्तमब्रुवन्
"गुरो ! भवांस्तर्जयतु स्वसेवकान् " ।
उवाच येशु"र्यदि नीरवा अमी
शिलाः करिष्यन्ति रवं तदा ध्रुवम् " ॥ २२ ॥

22. Some of the Jews among the people said to Him: "Master, rebuke your disciples !" Jesus answered: "If these were silent, the very stones would certainly cry out."

यदान्तिकं प्राप गुरुस्तदा पुरीं
निरीक्ष्य चेत्थं विललाप तां प्रति ।
'कथं दिनेऽस्मिन्नपि शान्तिसाधनं
त्वया न संप्राप्तमहो महापुरि ! ॥ २३ ॥

23. When He drew near and saw the city, He wept over it saying: "O great city, how is it that even today

you have not learnt what things would bring about peace ?

तदद्य गुप्तं तव दृष्टितो यतः
समागमिष्यन्ति दिनानि येषु ते ।
अरातयो वप्रमभेद्यमुन्नतं
विरच्य रोत्स्यन्ति समन्ततः परम् ॥ २४ ॥

24. "But now it is hidden from your eyes; for the days shall come when your enemies will cast a high, impenetrable fortress around you, and will lay siege to you on all sides.

तवारयस्त्वां तव सन्ततीश्च ते
विनाशयिष्यन्ति समूलमुद्धताः ।
तवोपलस्योपरि चोपलं पुन-
र्न शेषयिष्यन्त्यसमीक्ष्यकारिणि !' ॥ २५ ॥

25. "Your haughty enemies will destroy you and your children completely. And they will not leave one stone upon another, O you, who act inconsiderately."

ततः प्रविश्य प्रभुरीशमन्दिरं
विलोक्य तस्मिन् क्रयविक्रयक्रियाम् ।
ज्वलन् क्रुधा सार्थवहान् गृहाद्बहि-
श्चकार सार्धं व्यवहारसाधनैः ॥ २६ ॥

26. As He entered the Temple He saw buying and selling going on therein. Burning with rage He threw out

26. The stationary population depended all the year round on the Temple. Business for the animal sellers, dealers in victuals, money-changers,

the merchants from the Temple, along with their merchandise.

जगर्ज येशु'र्लिखितं ममालयः
प्रशंसितः स्याद्भजनालयो यथा ।
स हन्त युष्माभिरकारि केवलं
जिघृक्षुभिस्तस्करगह्वरोपमः' ॥ २७ ॥

27. He thundered: "It is written: 'My House shall be known as a house of prayer; but alas! you men of avarice have made it a den of thieves."

ततस्तमूचुः फरिसेयकाः "प्रभो
किमस्त्यभिज्ञानमिहास्य कर्मणः ।
त्वया कृतस्यावगमार्थमद्य न"-
स्तदा गुरुः प्रत्यवदत्सगौरवम् ॥ २८ ॥

28. Then the Pharisees said to Him: "Lord! what sign is there for this act of yours so that we may recognise?" The Master replied sternly:

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inn-keepers, and even artisans depended on the fortunes of the Temple. The priestly caste which, without the Levites (and there were a great crowd of them) numbered in Christ's life time twenty thousand descendants of Aaron, got their living from the tithes in kind, from the taxes of the Temple, from the payments for the first-born, and got their food from the flesh of the sacrificial animals, of which only the fat was burned ... The head of every Jewish family was obliged to hand over to the priests the 24th part of the bread which was baked in his house. Many of them made money on the raising of the animals which the faithful were obliged to buy for their offerings. Others were associated with money-changers and it is not impossible that some of them were really bankers (Papini).

No one dared to resist him, such was his flashing look of indignation, and such their consciousness that all the people were on his side. (Prat).

"विभङ्क्त देवालयमेतमद्य तं
समुद्धरिष्यामि दिनैरहं त्रिभिः" ।
स्वदेहरूपं भवनं च तन्मृतेः
परं समुत्थानमनेन सूचितम् ॥ २९ ॥

29. "Destroy this Temple, and I shall restore it within three days." He was refering to the Temple of His body, and His resurrection after death.

रुषा बहिष्कृत्य स मन्दिराद्वणि-
ग्जनान् प्रशान्तः समुपाविशद् गुरुः ।
पुनश्च दृष्टान्तकथां सभासदां
प्रबोधनार्थं स जगाद पूर्ववत् ॥ ३० ॥

30. Angrily expelling the merchants from the Temple, the Master calmly sat down. Again He told the congregation a parable as before, for their enlightenment.

"गृहेश्वरो रोहयति स्म कश्चन
श्रमेण मृद्वीकलताः कृषिस्थले ।
समर्प्य तत्तत्कृषकेष्वसौ ययौ
चिराय देशान्तरमन्यहेतुना ॥ ३१ ॥

31. A householder planted a vineyard, and let it out to several tenents; and he was away in another country for a long time.

31—36. It was hardly necessary to have the Pharisees' proficiency in the Holy Scripture and their knowledge of the religious history of their nation to perceive that the vineyard was Israel, the owner was God, and the servants abused or killed were the prophets,

लतासु संप्राप्तफलासु किङ्करं
न्ययोजयत्तत्फलभागलब्धये ।
असत्यवन्तः कृषकाः प्रहृत्य तं
परिक्षताङ्गं व्यसृजन्विना फलम् ॥ ३२ ॥

32. When the vines bore fruits, he sent one of his servants demanding his portion of the fruits. The dishonest tenents beat him, and sent him away empty-handed.

पुनश्च स प्रेषितवान् स्वसेवकं
परं, तमप्येवमपीडयन् खलाः ।
ततस्तृतीयं भृतकं फलाप्तये
तमस्त्रघातैर्व्यसृजन् कुबुद्धयः ॥ ३३ ॥

33. And then he sent another servant, and him also the wicked men tortured likewise. Then he sent a third servant for the fruits. Him those wicked people wounded with weapons and sent away.

अभाषतोद्यानपतिर्ममात्मजं
प्रियं प्रहेष्याम्यधुना, विलोक्य तम् ।
मुदा करिष्यन्ति च किंस्विदादरं
कृषीवलाः, प्रेषितवान् स तत्सुतम् ॥ ३४ ॥

34. Then the owner of the vineyard said: "I shall now send my dear son. Seeing him, perhaps the tenents may treat him with respect." He sent his son.

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whose violent deaths form a continuous obituary down through the pages of scripture. But Jesus concludes with another allusion, this time to the future, saying that the very son of the house-holder,

विलोक्य पुत्रं कृषका मिथोऽवद-
न्असौ प्रभोर्भाविकुलाधिपो भवेत् ।
ततः समायात निहन्यतामसौ
स्थलीयमस्माकमतो भविष्यति ॥ ३५ ॥

35. Seeing the son, the tenents said among themselves: "This is the heir of the Lord. Therefore come, let us kill him. Then the plot of ground shall be ours."

ततः परं तं तनयं प्रहृत्य ते
न्यघातयन् किं स पिता करिष्यति ?
'स कर्षकान् संप्रति संहरिष्यति
स्वरिक्थमन्येषु समर्पयिष्यति' ॥ ३६ ॥

36. Then they beat the son to death. What will the father do ? "He will immediately destroy the tenents, and give the property to others."

प्रभुस्तदा तानवलोक्य चाब्रवीत्
श्रुतं न किं यल्लिखितं च 'शिल्पिभिः ।
निराकृतः प्रस्तर एव सद्मनः
प्रमुख्यकोणस्थशिलाऽभव'द्यथा ३७ ॥

37. Then the Lord looked round and said: "Have you not heard what is written: 'The very stone which the builders rejected became the corner-stone."

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whom he had sent last into the vineyard was beaten and killed. Clearly the son was the speaker Himself, and so He has in the parable implicitly proclaimed Himself the Son of God and accused in advance those guilty of the crime soon to be committed. (Ricciotti).

अबोधि तैः संप्रति याजकैर्हि यत्
स तान् समुद्दिश्य जगाद तां कथाम् ।
पुनर्जनेभ्यस्त्रसितास्तु सांप्रतं
ग्रहीतुमीशं नहि चक्रुरुद्यमम् ॥ ३८ ॥

38. The priests now perceived that He told this parable refering to them. But they feared the people, and did not dare to lay hands on Him.

ततः परं कोशगृहे धनाधिपा-
नुपायनं निक्षिपतो ददर्श सः ।
ददर्श चैकां विधवामकिञ्चनां
विनिक्षिपन्तीं लघुनाणकद्वयम् ॥ ३९ ॥

39. He then saw the rich putting their gifts in the treasury. He also saw a poor widow putting two small coins.

उवाच येशु"र्विधवेयमक्षिप-
द्धनं परेभ्योऽभ्यधिकं, यतः परे ।
प्रयोजनानामतिरिक्तनाणकं
ददुस्तु सर्वस्वमियं निजं ददौ" ॥ ४० ॥

40. Jesus said: "This widow has put in more than all of them; for, the others contributed coins out of their abundance; but she has put in all that she had."

जनस्य सर्वस्य च कर्णगोचरे
जगाद शिष्यान् गुरुसत्तमस्तदा ।

"सदापि यूयं भवतावधानिनो
विलेखकेभ्यो भ्रमयन्ति ये जनान् ॥ ४१ ॥

41. Then in the hearing of all the people the good Master said to His disciples: "Always beware of the scribes, who delude the people.

विहारमिच्छन्ति महाङ्कवाससा
जनाभिवादं विपणिस्थलेष्वपि ।
समाजगेहे परमासनानि ते
पदानि भोज्येषु यशस्कराणि च ॥ ४२ ॥

42. They like to go about in long robes, and wish to receive salutations in the market place, and the best seats in the synagogues, and places of honour at feasts.

ग्रसन्ति लोभाद्विधवागृहाणि ते
मिषात्सुदीर्घं भजनं च कुर्वते ।
अमी भविष्यन्ति विचारणादिने
प्रभूतदण्डार्हमहापराधिनः" ॥ ४३ ॥

43. They devour widows' houses out of avarice, and for a pretence offer long prayers. They will be found guilty of grievous crime on the day of judgement."

विलेखकाद्याः फरिसेयकाश्च तं
बलाद्ग्रहीतुं जनरोषशङ्कया ।

न किञ्चिदीषुस्त्वयतन्त तं छला-
न्निगृह्य नेतुं भरणाधिपान्तिकम् ॥ ४४ ॥

44. The scribes and the pharisees and others, out of fear of the people did not at all attempt to seize Him by force, but tried to catch Him by fraud and take Him to the governor.

इति क्रिस्तुभागवतमहाकाव्ये
येशोर्जैत्रयात्रा नाम
पञ्चविंशः सर्गः

षड्विंशः सर्गः

युगान्तस्य लक्षणानि ।

CANTO XXVI

The End of the World

अथ देवगृहं रम्यं श्लक्ष्णप्रस्तरनिर्मितम् ।
सद्रत्नखचितं शिष्याः प्रशशंसुः स्थिते गुरौ ॥ १ ॥

1. Some of the disciples, in the presence of the Master, spoke highly of the beauty of the Temple, which was built of marble and studded with jewels.

तच्छ्रुत्वा कथयामास शिष्येभ्यः सर्वविद् गुरुः ।
दृश्यन्ते किं न युष्माभिः सर्वाण्येतानि सद्मनः ॥ २ ॥

2. Hearing this, the all-knowing Master said: "Don't you see all these fine parts of the Temple ?

सत्यं ब्रवीमि गेहेऽस्मिन् प्रस्तरः प्रस्तरोपरि ।
नावशिष्येत कालः स न चिरादागमिष्यति ॥ ३ ॥

3. "Verily I tell you, the time will soon come when there will not be left one stone upon another in this Temple.

यिरूशलेम ! हा हन्तः प्रहितानां च योगिनाम् ।
कतिकृत्वः संग्रहीतुमैच्छं तव सुतानहम् ॥ ४ ॥

कुक्कुटी पक्षयोर्मूले यथा गृह्णाति शावकान् ।
तवेदं मन्दिरं कृत्स्नमुत्सन्नं च भविष्यति ॥ ५ ॥

4, 5. O Jerusalem ! you who murder the prophets and those who are sent to you ! How often would I have gathered your children together, as the hen gathers her brood under her wings ! Your Temple will be forsaken and desolate.

गुरुदेवं ततः शिष्यास्तिष्ठन्तमचलोपरि ।
गुप्तमागत्य पप्रच्छुः "कदा तत्संभविष्यति ?" ॥ ६ ॥

6. Then the disciples approached the Master privately when the latter was sitting on the top of the

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6. The discsples asked the Master for an explanation of His dreadful prophecy. And Jesus's answer is commonly known as the "Eschatological Discourse" —the discourse on the last things.

The discourse treats of two great events, both to take place in a more or less distant future. The first refers to the distruction of the Temple; the second is certainly used in a broader sense to mean the universal catastrophe in which the present age or world will come to an end.

A little later, but still within the first Christian generation, the first of these events actually took place, and one part of the mystery was solved; but the rest of it was enveloped in still more distressing and even terrifying obscurity (Ricciotti).

The fulfilment of the prophecy was not less literal as regards the ruin of Jerusalem... The Temple became their citadel and the seat of their tyranny. Not content with filling the courts with combats and bloodshed they mimicked the sacred functions, and drew lots for a sovereign pontiff. Chance chose for them a countryman, not even of the tribe of Levi, whom they forced to go through the sacred rites. Thus was the abomination of desolation introduced into the Holy place. At this unmistakable token the disciples took to flight, before

mountain, and asked Him: "When will all this take place ?"

प्रत्यवादीद्गुरु"र्यूयं भवतावहिताः सदा ।
मा कोऽपि युष्मान् मच्छिष्यान् प्रतारयतु दाम्भिकः ॥ ७ ॥

7. The Master replied: "Always take heed that no hypocrites deceive you, my disciples.

आगत्य बहवः पश्चाद्वञ्चयिष्यन्ति मानवान् ।
अहं क्रिस्तुरहं क्रिस्तुरिति मन्नामधारिणः ॥ ८ ॥

8. For, many will come in my name, saying: 'I am the Christ' and will mislead people.

कथाः श्रोष्यथ युद्धानां किन्तु तिष्ठत निर्भयम् ।
यतः सर्वेण चैतेन भवितव्यं यथोदितम् ॥ ९ ॥

9. And you will hear of wars, but you must not be alarmed; for all that is foretold by the prophets must take place.

अभिज्ञानं युगान्तस्य तच्च युष्मान् ब्रवीम्यहम् ।
जातिर्जातेर्विरुद्धा स्याद्राज्यं राज्यस्य च ध्रुवम् ॥ १० ॥

10. I shall also tell you the sign of the End of the

John of Giskala closed the gates of Jerusalem. The robber hordes, camping round about, began to massacre the fugitives before Titus, who had wheeled up his troops in haste, hedged the doomed city about to make it the tomb of Judea. From their hiding places over beyond Jordan the disciples beheld the great wrath falling upon Jerusalem; and in the frightful sacking of the town saw the fulfilment of the desolation predicted by Jesus (Fouard).

World. Surely nation will rise against nation, and kingdom against kingdom.

मारीदुर्भिक्षभूकम्पा भविष्यन्ति पदे पदे ।
सर्वमेतत्तु पीडानामारम्भ इति बोधत ॥ ११ ॥

11. There will be pestilence, famine and earthquakes in every place. But know that this is only the beginning of sufferings.

दुःखभोगाय युष्मानप्यर्पयिष्यन्ति मानवाः ।
मारयिष्यन्ति, मन्नाम्ना सर्वा द्वेक्ष्यन्ति जातयः ॥ १२ ॥

12. Men will deliver you to tribulation, and put you to death. And you will be hated by all nations for my name's sake.

तदानीं बहवो धर्मात्स्खलिष्यन्ति, परस्परम् ।
विद्वेक्ष्यन्ति च, शत्रुभ्यः करिष्यन्त्यर्पणं मिथः ॥ १३ ॥

13. "And then many will fall away from righteousness, will hate each other and betray one another to enemies.

कूटसिद्धाः समुत्थाय वञ्चयिष्यन्ति मानवान् ।
अधर्मेण मनुष्याणां प्रेम मन्दं भविष्यति ॥ १४ ॥

14. False prophets will arise and lead men astray, and because of the wickedness of men their love will grow cold.

यावदन्तं स्थिरो यः स्यात्तरिष्यति स मानुषः ।
सुवार्त्तेयं तु राज्येषु सर्वेषूद्घोषयिष्यते ॥ १५ ॥

15. He who endures to the end shall be saved. And this gospel will be preached in all the countries.

प्रोक्तं तु दानियेलेन यद्यूयमशुभं स्वयम् ।
यदा संद्रक्ष्यथ स्थाने पवित्रे संस्थितं पुरः ॥ १६ ॥

तदा यहूदियायां ये विद्यन्ते ते नरा द्रुतम् ।
पलाय्याद्रीन् समाश्रित्य निवसन्तु निराकुलाः ॥ १७ ॥
(युग्मकम्)

16, 17. So when you see before you the dreadful sacrilege in the Holy Place, spoken of by the prophet Daniel, then let those who are in Judea flee to the mountains and live there free from anxiety.

वर्त्तते गृहपृष्ठे यः स्वगेहात्स कथंचन ।
आदातुं किमपि द्रव्यं नावरोहतु केवलम् ॥ १८ ॥

18. Let him who is on the housetop not go down under any circumstance, to take something from the house.

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16. The prophecy of Daniel had already been fulfilled when Antiochus IV Epiphanes had profaned the Temple by placing there the statue of Olympian Jove... The Holy Place during the great rebellion occupied by the Sicarii had become a refuge for assassins, and the great courts were soaked with blood, even with priestly blood (Papini).

यदा द्रक्ष्यति चैतानि यः क्षेत्रे कर्मणि स्थितः ।
आदातुं स स्ववस्त्राणि न प्रत्यावर्त्ततां गृहे ॥ १९ ॥

19. And when these things are seen, let him, who is working in the field, not return home to take his mantle.

दिनेषु तेषु दुःखस्य भविष्यन्त्युपहारताम् ।
गर्भिण्यः स्तन्यदायिन्यः सर्वास्ता या पराश्रिताः ॥ २० ॥

20. In those days women who are with child, and those who give suck, and all those who are dependant on others, will become a prey to tribulations.

प्रार्थयध्वं तथा युष्मदपयानं यथा भवेत् ।
न हेमन्ते न विश्रान्तिवारे पुण्यदिनेऽपि वा ॥ २१ ॥

21. Pray that your flight may not be in winter or on a Sabbath or on a holy day.

यतस्तदा महादुःखं तादृशं संभविष्यति ।
यादृशं जगदारम्भान्न भूतं न भविष्यति ॥ २२ ॥

22. "For, then there will be great tribulation such as has not been from the beginning of the world, and never will be.

यदि केनचिदप्युक्ताः क्रिस्तुरत्र हि विद्यते ।
अमुत्र वेति मा यूयं तस्मिन् विश्वसित छले ॥ २३ ॥

23. Then if anyone says to you 'Lo ! there is the Christ' or 'There He is' you must not believe in that fraud.

उत्थास्यन्ति यतः कूटक्रिस्तवो भाविदर्शिनः ।
दर्शयिष्यन्त्यभिज्ञानान्याश्चर्याणि बहूनि च ॥ २४ ॥

24. For, false Christs and false prophets will arise, and show great signs and work many wonders.

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24. A few years after Jesus's death the signs of the first prophecy began to be seen. False prophets, false Christs, false apostles swarmed in Judea. Before Pontius Pilate was exiled, an imposter showed himself in Samaria, who promised to recover the sacred vessels of the Tabernacle hidden by Moses on Mount Garizim. A great mob gathered threateningly on the mountain until it was dispersed by Roman swords.

Under Cuspius Fadus, the procurator who governed from 44 to 66, there arose a certain Theudas, who gave himself out for a great personage and promised grat prodigies. 400 men followed him; but he was captured and decapitated. After him came an Egyptian Jew, who succeeded in gathering 4000 desperate men, and camping on Mount of Olives announcing that at a sign from him the walls of Jerusalem would fall. The procurator Felix attacked him and drove him into the desert.

In the meantime, in Samaria arose the notorious Simon Magus, he who bewitched people with his prodigies and incantation and announced himself as the Power of God. Repelled by Peter, Magus became the father of heresies.

The second sign, the persecution, arrived promptly. The disciples had scarcely begun to preach lhe gospel in Jerusalem when Peter and John were thrown into prison; freed, they were captured again, and beaten, and commanded to speak no more in the name of Jesus. Stephen, one of the most ardent of the neophytes, was taken by the priests outside the city and stoned.

Under the rule of Agrippa the tribulations began afresh. In 42 Herod's descendant had James the Greater, the brother of John, killed by the sword; and for a third time Peter was imprisoned. In 62 James the righteous, called the brother of Jesus, was thrown from the terrace of the Temple and killed. In 50 Claudius exiled Christian Jews from Rome. In 58 on account of the conversion of Pomponia Graecina, the war against converts began in the capital of the empire. In 64 the burning of Rome, desired and executed by Nero, was the pretext for the first great persecution. Many were crucified , others wrapped in the "tunica molesta" lighted up the nocturnal amusement of the Caesar; others wrapped in animal skins, were given as food to dogs ; Peter died on the cross, nailed head downward., Paul ended under the axe a life which, slnce his conversion, had been one long torment. The

तेषां दिनानां क्लेशान्ते सान्धकारो भवेद्रविः ।
न प्रकाशिष्यते चन्द्रः पतिष्यन्ति च तारकाः ॥ २५ ॥

25. After the tribulations of those days, the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven.

नभसः प्राभवं सर्वं विचलिष्यति, तत्क्षणम् ।
अभिज्ञानं मर्त्यसूनोस्तत्प्रकाशिष्यते दिवि ॥ २६ ॥

26. And the powers of heaven will be shaken, and immediately will appear the sign of the Son of Man in heaven.

तदा मर्त्यगणाः सर्वे भुवि सन्तप्तचेतसः ।
द्रक्ष्यन्ति मर्त्यसूनुं तमागच्छन्तं महौजसा ॥ २७ ॥

27. Then all the tribes of the earth will mourn, and they will see the Son of Man coming with great glory.

महाप्रतापेनाकाशे मेघयानेन चागतः ।
स तूर्यध्वननिा दूतान् स्वीयान् दिक्षु प्रहेष्यति ॥ २८ ॥

28. Coming with great glory on the clouds of heaven, He will send out His messengers with a trumpet call to all quarters.

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greater part of other disciples met with similar fates. Thomas met a martyr's death in India., Andrew was crucified at Patras., Bartholomeu was crucified in Armenia; Simon the zealot and Mathew, like the Master, ended their lives on the cross (Papini).

एकभागात्समारभ्य सर्वं भागं विहायसः ।
समानेष्यन्ति दूतास्ते वृतानीशेन मानुषान् ॥ २९ ॥

29. And from one end of heaven to the other, the angels will gather the men who are the elect of God.

सत्यं ब्रवीम्यहं यावन्नैतत्सर्वं भविष्यति ।
तावदेतत्कुलं चापि न व्यत्येष्यति निश्चितम् ॥ ३० ॥

30. Verily I tell you, this generation will not pass away till all these things take place. It is certain.

अत्येष्यतश्चिराद्द्यावापृथिव्यौ परिणामतः ।
तथापि मम वाक्यानि नैवात्येष्यन्ति निश्चितम् ॥ ३१ ॥

31. Heaven and earth will pass away ultimately with the passage of time, but my words will not pass away. It is certain.

तद्दिनस्य च होरायास्तत्त्वं वेत्ति न कोऽप्यलम् ।
स्वर्दूताश्च न जानन्ति मत्पिता वेत्ति केवलम् ॥ ३२ ॥

32. When that day or that hour will be, no one knows, not even the angels, but only my Father.

काले नोहस्य सहसा प्रलयः समभूत्पुरा ।
आगमो मर्त्यपुत्रस्य तादृशः संभविष्यति ॥ ३३ ॥

33. In the days of Noah the flood came all on a sudden, and so will be the coming of the Son of Man.

नरयोस्तिष्ठतोः क्षेत्रे द्वयोरेकतरस्तदा ।
ग्रहीष्यते साधुवृत्तस्त्यक्ष्यतेऽन्यतरः खलः ॥ ३४ ॥

34. Two men will then be in the field. The good one will be taken, and the other, the evil one, left out.

द्वयोस्तु पेषणीयन्त्रयुक्तयोर्योषितोस्तदा ।
ग्रहीष्यते ह्यैकतरा त्यक्ष्यतेऽन्यतरा पुनः ॥ ३५ ॥

35. Two women will then be grinding at the mill; one will be taken, and the other left.

अतो जागृत यूयं यन्न जानन्ति भवादृशाः ।
दिने कस्मिन्मुहूर्ते वा भवेदागमनं प्रभोः ॥ ३६ ॥

36. Watch, therefore, for you do not know on what day and at what hour the Lord will come.

सदृशं दशकन्याभिः स्वर्गराज्यं भविष्यति ।
याः प्रदीपान् समादाय प्रत्युद्गन्तुं वरं गताः ॥ ३७ ॥

37. The Kingdom of heaven can be compared to ten maidens, who took up lamps and went to meet the bridegroom.

तासामासन् बुद्धिमत्यः पञ्च मूढास्तु पञ्च च ।
मूढाः प्रदीपानादाय तैलं नाददिरे स्वयम् ॥ ३८ ॥

38. Of them five were wise, and five foolish. The

37—45. The parable is based on Jewish wedding customs. Ten maidens have been invited to the wedding of a friend and are to be in her procession; they have come from home, each bearing a terra-cotta lamp,

foolish, when they took their lamps, did not take oil with them.

बुद्धिमत्यः स्वपात्रेषु तैलं दीपैः सहाददुः ।
वरे विलम्बमाने ताः सर्वा निद्रावशंगताः ॥ ३९ ॥

39. The wise took with them flasks of oil along with the lamps. As the bridegroom delayed, thy all fell asleep.

अर्धरात्रे बभूवोच्चध्वनिरायास्यसौ वरः ।
निर्गच्छत जवाद्यूयं प्रत्युद्गन्तुं तमागतम् ॥ ४० ॥

40. At midnight there was a cry: 'The bridegroom is coming. Come out at once to meet him.'

उत्थितास्वत्र सर्वासु मूढाः प्राहुश्च धीमतीः ।
'अस्मभ्यं दत्त युष्माकं तैलात्किञ्चित्सुहृत्तमाः' ॥ ४१ ॥

41. When all the maidens arose, the foolish said to the wise: 'Dear friends, give us a little of your oil.'

धीमत्यो जगदु'स्तैलं न पर्याप्तं भविष्यति ।
उभयेषां कृते गत्वा क्रीणीत विपणेः पुरे' ॥ ४२ ॥

42. The wise ones replied: 'There will not be enough oil for you and for us. Go rather to the dealers in the town, and buy for yorselves.'

क्रयार्थमपगच्छन्ति यावत्तास्तावदागतम् ।
वरं प्रत्युद्गताः कन्यास्ताः सज्जीकृतदीपिकाः ॥ ४३ ॥

43. And while they were gone to buy oil, the

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not so much to light the way to the bride's house, as to add to the gaiety of the feast when the groom arrives. It is expected however,

bridegroom came, and those who were ready with the lamp, welcomed him.

विष्ट्वा वरगृहं तेन सार्धं द्वारमरुन्धत ।
मूढास्तत्परमागत्य जुहुवुस्तं "प्रभो! प्रभो! ॥ ४४ ॥

44. And they went in with him to the bridegroom's apartment and closed the door. The foolish came afterwards, and called him: 'Lord ! Lord !

अस्मत्कृते भवान् गेहद्वारं मोचयतु प्रभो!"
प्रत्यवादीत्स "नो जाने युष्मान् सत्यं ब्रवीम्यहम्' ॥ ४५ ॥

45. Open to us the door of the room, lord !' He replied: 'Truly I say, I do not know you'.

अतो जागृत यूयं यन्न जानीथ दिनं तु तत् ।
मुहूर्त्तं च कदायाति मर्त्यसूनुर्महौजसा ॥ ४६ ॥

46. Watch therefore, for you know neither the day nor the hour when the Son of Man will come with great glory.

यदा मनुष्यपुत्रोऽसौ सप्रतापं सगौरवम् ।
स्वर्गदूतैः समं सर्वैरागमिष्यति तेजसा ॥ ४७ ॥

47. When the Son of Man comes with great power and in His glory, with all the angels of heaven ...

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that since this is a fashionable wedding, they will have to wait quite a while for the groom, for he too must receive an interminable procession of callers (Ricciotti).

दिव्यसिंहासने तस्मिन्नुपवेक्ष्यति, जातयः ।
प्रभोः समक्षमेकत्रीकरिष्यन्तेऽखिलाः पुनः ॥ ४८ ॥

48. .... He will sit on His divine throne, and all nations will be gathered before Him.

मेषपालो यथा मेषांश्छागेभ्यः कुरुते पृथक् ।
विभज्य स तथा मर्त्यान् पृथक् सर्वान् करिष्यति ॥ ४९ ॥

49. He will divide and separate all men just as the shepherd separates the sheep from the goats.

स्थापयित्वा क्रमाच्छागान् वामे मेषांश्च दक्षिणे ।
वदिष्यति ततो राजा नीतिविद्दक्षिणे स्थितान् ॥ ५० ॥

50. And He will place the sheep on His right, and the goats on His left, in order, and the King, the dispenser of justice, will say to those on His right :

" मत्पित्रानुगृहीता भो यूयमागच्छतान्तिकम् ।
दायवद्भुज्यतां राज्यं युष्मभ्यमुपवकल्पितम् ॥ ५१ ॥

51. Come to me, O blessed of my Father, inherit the kingdom prepared for you.

यतो मयि क्षुधाक्लिष्टे यूयं भोज्यमदत्त मे ।
तृषिते मयि यूयं तु पेयं मह्यमदत्त च ॥ ५२ ॥

55. For I was hungry, and you gave me food. I was thirsty, and you gave me drink.

अतिथौ मयि सत्कारमकार्ष्ट, परिचेर माम् ।
गदातुरं, विवस्त्रं मां पर्यधारयताम्बरम् ॥ ५३ ॥

53. I came as a guest, and you welcomed me. I was sick, and you attended on me. I was naked, and you clothed me.

कारालयनिरुद्धं मामभ्यागच्छत चासकृत् " ।
धार्मिकास्तु तदा देवं भाषिष्यन्ते सविस्मयम् ॥ ५४ ॥

54. I was in prison, and you visited me frequently." Then the righteous will answer Him with amazement:

" प्रभो ! भवान् कदाऽस्माभिर्दृष्टोऽभूत् क्षुत्पिपासितः ।
भक्ष्येण तर्पितोऽस्माभिः कदा पेयेन तोषितः ॥ ५५ ॥

55. "Lord, when did we see you hungry and thirsty, and feed you and give you drink ?

कदा चाभ्यागतो भूत्वा त्वमस्माभिरुपासितः ।
कदा दिगम्बरो दृष्टो वाससा परिधारितः ॥ ५६ ॥

56. When did you come as a guest, and was welcomed by us ? When did we see you naked, and clothe you ?

कदा रोगातुरो दृष्टः कारावद्धश्च सान्त्वितः " ।
इत्येवं वदतस्तान् स राजा प्रतिवदिष्यति ॥ ५७ ॥

57. When did we see you sick and in prison, and console you ?" When they ask thus, the king will reply:

"अल्पिष्ठानां ममैतेषां भ्रातृणामेकमानुषम् ।
प्रत्यकारि हि युष्माभिर्यावत्तावदिमं प्रति" ॥ ५८ ॥

58. "As you did it to one of the least of my brothren, you did it to me."

ततो वामस्थितान् वीक्ष्य सक्रोधं स वदिष्यति ।
"अपगच्छत यूयं रे शप्ता मामकसन्निधेः ॥ ५९ ॥

59. Then looking at those on the left He will say angrily: "Depart from my presence, you accursed !

पिशाचस्य च दूतानां कृते तस्योपकल्पितम् ।
अनन्तं पावकं यूयमुपगच्छत सांप्रतम् ॥ ६० ॥

60. And go into the eternal fire prepared for the devil and his angels.

यतो मयि क्षुधाक्लिष्टे यूयं नादत्त भोजनम् ।
तृषातुरे न पेयं च नातिथिं परिचेर माम् ॥ ६१ ॥

61. For I was hungry, and you did not give me food; I was thirsty, and you gave me no drink. I came as a guest, but you did not welcome me.

विवस्त्रं नहि यूयं मां पर्यधारयताम्बरम् ।
गदार्तं बन्धनस्थं मां न यूयं पर्यपश्यत" ॥ ६२ ॥

62. I was naked, and you did not clothe me; I was sick and in prison, but you did not visit me."

वदिष्यन्त्युत्तरं तेऽपि "प्रभो! दृष्ट्वा क्षुधार्दितम् ।
भवन्तं तृष्णातुरं वा विवस्त्रं व्याधितं तु वा ॥ ६३ ॥

अतिथिं बन्धनस्थं वा कदाऽकुर्म न सेवनम्?" ।
प्रतिभाषिष्यते तान् स राजा वामस्थितान् खलान् ॥ ६४ ॥
(युग्मकम)

63, 64. Then they will answer: "Lord ! when did we see you hungry, or thirsty or naked or sick, or as guest or prisoner, and we did not minister to you ?" Then the king will answer the wicked on the left:

"अल्पिष्ठानां ममैतेषामेकं प्रति न चक्र तत् ।
यावत्तावन्न चाकार्ष्ट यूयं मां प्रति केवलम्" ॥ ६५ ॥

65. "As you did it not to one of the least of these my people, you did it not to me."

पापिष्ठा दण्डनं भक्तुं नेष्यन्ते तदनश्वरम् ।
धार्मिकास्तु तथाऽनन्तं दिव्यसौभाग्यजीवितम् ॥ ६६ ॥

66. The wicked then will go away into eternal punishment, and the righteous, likewise, into a life of eternal bliss.

एवं विश्वविनाशमान्तिमविचारं चाधिकृत्य प्रभु-
र्जिज्ञासूननुगान् निजान् गिरितटे वाणीमभाणीत्तदा ।

लोकान्तः कलिधर्म इत्यपि बहून् भाविप्रमेयान् यथा
मार्कण्डेयमुनिर्युधिष्ठिरधरापालादिकान् कानने ॥ ६७ ॥

67. Thus the Lord spoke in the valley of the mountain to His eager followers, concerning the End of the World and the Last judgement; even as the sage Markandeya did speak in the forest to king Yudhishthira and others regarding the end of the world and character of the Kali Yuga and many other problems of future.

इति क्रिस्तुभागवतमहाकाव्ये
युगान्तस्य लक्षणानि नाम

षड्विंशः सर्गः

सप्तविंशः सर्गः

अन्तिमभोजनम् ।

CANTO XXVII

The Last Supper

जगदन्तपरामृष्टं समाप्य वचनामृतम् ।
शिष्यानन्तिकमाहूय जगाद स जगद्गुरुः ॥ १ ॥

1. The Teacher of the World, after finishing His discourse concerning the End of the World, called the disciples to Him, and said:

"जानीथ यूयमासन्नो ह्यस्मन्निस्तारणोत्सवः ।
यदा मर्त्यसुतः क्रूशारोपणायार्पयिष्यते" ॥ २ ॥

2. "You know that our feast of Passover is at hand; then the Son of Man will be delivered to be crucified."

तत्काले कायिफासाख्यः पुरोहितगणाधिपः ।
शास्त्रिणो याजकादींश्च स्वसद्मनि समाह्वयत् ॥ ३ ॥

3. At that time Caiphas, the head of the priestly class, called into his house the scribes, the priests and others.

छलेन निभृतं धृत्वा गुरुं हन्तुमधार्मिकः ।
उपायांश्चिन्तयामास सहितः स्वानुगामिभिः ॥ ४ ॥

4. That wicked man discussed with his followers, how they could kill the Master by seizing Him by fraud and in secret.

यद्युत्सवदिने येशुर्गृह्यते लोकसम्मुखम् ।
भवेत्तर्हि जनक्षोभस्तस्मात् कार्यं प्रतारणम् ॥ ५ ॥

5. If Jesus is arrested openly on the festival day, then there would be commotion among the public, and so some cunning device should be employed.

अभिज्ञानं गुरोर्लब्धुं निशायामधिकारिणः ।
मूर्तिमन्तं गुरुद्रोहमिव शिष्यमवाप्नुवन् ॥ ६ ॥

6. The authorities approached one of the disciples who was the embodiment of disloyalty, in order to obtain a sign for identifying the Master at night.

सोऽयं द्वादशशिष्याणामेको यूदासनामकः ।
पुरोहितान्तिकं गत्वा समयं कृतवांश्च तैः ॥ ७ ॥

7. He was Judas, one of the twelve disciples. He approached the priests and made an agreement with them.

वञ्चयित्वा गुरुं तेषु गूढमर्पयितुं निशि ।
त्रिंशतं रूप्यकाण्यस्मै ददुस्ते पारितोषिकम् ॥ ८ ॥

8. They offered him thirty pieces of silver as a

price for betraying the Master and delivering him to them secretly at night.

अनन्तरमुपस्थाय गुरुं शिष्यास्तमब्रुवन् ।
"कुत्र कर्त्तव्यमस्माभिर्गुरो! निस्तारभोजनम्?" ॥ ९ ॥

9. Then the disciples approached the Master and said: "Master, where shall we eat the passover ?"

प्रभुर्द्वावाह्वयन् शिष्यौ प्राह "यातं युवां पुरम् ।
पश्येतं नरमेकं संवहन्तं सजलं घटम् ॥ १० ॥

10. The Lord called two disciples and said to them: "Go to the town, where you will see a man carrying a pitcher full of water.

युवां तमेवानुगम्य यद्गृहं स प्रवेक्ष्यति ।
ब्रूतं तत्स्वामिनं कुत्र कुर्याद्भोज्यं गुरोरिति ॥ ११ ॥

11. Follow him to the house where he enters, and tell its owner 'Where shall the Master eat His passover ?'

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11. It had been believed that the master of that house was a friend of Jesus and that they had arranged this beforehand. But that cannot be. Jesus would have sent the two disciples straight to him, giving his name, and would not have had recourse to the following of the man with the pitcher (Papini).

The sign given the two apostles was unusual enough since it was the women who ordinarily drew and carried water...No doubt this master of the house was a person who loved Jesus, and had probably received Him into his home on other occasions. Who was this unnamed disciple (who carried the pitcher) ? We think naturally of the father or some relative of Mark, whose house, after Jesus's death, became the habitual meeting place for the Christians of Jerusalem. In fact, as early as the sixth century, there was a tradition, that the house belonged to Mary, Mark's mother, and that Mark was the man with the pitcher. (Ricciotti).

सुसज्जामूर्ध्वशालां स युवां सन्दर्शयिष्यति ।
तत्रैव भोज्यमस्माकमुपकल्पयतं प्रियौ" ॥ १२ ॥

12. He will show you a well-furnished upper house, and there, my dears, you will prepare supper for us."

ततः शिष्यौ पुरं गत्वा यथोक्तं गुरुणा तथा ।
निस्तारपार्वणं भोज्यं व्यधातां निश्चिते गृहे ॥ १३ ॥

13. Then the two disciples went to the town and made arrangements for the supper as directed by the Master, in the house indicated by Him.

सन्ध्यायामागतायां स शिष्यैर्द्वादशभिः प्रभुः ।
आजगाम पुनः सर्वे भक्षणार्थमुपाविशन् ॥ १४ ॥

14. When it was evening the Lord came with the twelve disciples, and all of them sat for supper.

अथ येशुः समुत्थाय गात्रमार्जनवाससा ।
बबन्ध स्वकटिं तोयपात्रे तोयं न्यधत्त च ॥ १५ ॥

15. Then Jesus rose up, tied a towel around His waist, and poured water into a basin.

पादांस्तोयेन शिष्याणां प्रक्षाल्य निजवाससा ।
परिमृज्योपस्थितः स पित्रस्य निकटं गुरुः ॥ १६ ॥

16. He began to wash the feet of the disciples in the water, and to wipe them with the towel, and came to Simon Peter.

पित्रोऽवदद् "गुरो! पादौ किं मम क्षालयेद्भवान्?"।
गुरुराह "ज्ञायते न त्वया यत्क्रियते मया ॥ १७ ॥

17. Peter said: "Master, do you wash my feet?" The Master replied: "What I am doing you do not understand.

यदि न क्षालयामि त्वां तर्हि नात्र भविष्यति ।
मया सह तवांशित्वं" ततः पित्रस्तमब्रवीत् ॥ १८ ॥

18. If I do not wash you, you will have no part with me." Then Peter told Him:

"तर्हि प्रक्षालय स्वामिन्! केवलं चरणौ न मे ।
किन्तु हस्तौ शिरश्चापी"त्युक्तः प्रोवाच तं गुरुः ॥ १९ ॥

19. "Then Lord, not my feet only, but wash my hands and my head." When He said thus the Master answered him:

"स्नातस्य केवलं कार्यं पादप्रक्षालनं, हि सः ।
सर्वाङ्गशुद्धो, यूयं च शुद्धा, यद्यपि नाखिलाः" ॥ २० ॥

20. "He who has bathed needs only to wash his feet, for he is clean all over; and you are clean, but not all of you."

प्रक्षाल्य चरणान्येषामुपविश्य पुनर्गुरुः ।
प्राह "जानीथ किं युष्मान् प्रत्यकारि मयाद्य तत्? ॥ २१ ॥

21. Having washed their feet, the Master resumed His place, and said to them: "Do you understand what I have done to you?

"गुरुः प्रभुश्चेति यूयमभिधत्थ सदापि माम् ।
तद्युक्तं, गुरुरेवास्मि युष्माकं, प्रभुरस्मि च ॥ २२ ॥

22. You call me always 'Master' and 'Lord'. And you are right, for I am your Teacher and Lord.

सोऽहं वश्चरणानां प्रक्षालनं कृतवान् यदि ।
युष्माभिस्तर्हि कर्त्तव्यं क्षालनं च परस्परम् ॥ २३ ॥

23. If then I have washed your feet, you also ought to wash one another's feet.

प्रभोर्महत्तरो नास्ति दासः, प्रेषितपूरुषः ।
महत्तरः प्रेषकान्न जानीथाचरतोचितम्" ॥ २४ ॥

24. A servant is not greater than the Master; nor is he who is sent greater than he who sends him. Learn these things and act accordingly."

अनन्तरं स संवीक्ष्य परितस्तान् विमृश्य च ।
उच्चैरपि प्रशान्तेन स्वरेणैवमभाषत ॥ २५ ॥

25. Then Jesus looked around, and thoughtfully said, in a loud but calm voice:

"सत्यं ब्रवीम्यहं युष्मास्वेको योऽत्र मया सह ।
भुङ्क्ते विपक्षहस्ते स गुरुं मामर्पयिष्यति ॥ २६ ॥

26. "Truly I say to you, one of you who eats the bread with me will betray me, his Master into the hands of the enemies.

यथा लिखितमास्ते यन्मर्त्यपुत्रं प्रति श्रुतौ ।
तथैव यात्यसौ, धिक्तं येनासावर्पयिष्यते ॥ २७ ॥

27. As it is written in the scriptures about Him, so the Son of Man goes; but woe unto him who betrays Him.

नाभविष्यज्जनिस्तस्य मर्त्यस्य यदि भूतले ।
अभविष्यत्तर्हि भद्रं तस्ये"त्थं चावदत् प्रभुः ॥ २८ ॥

28. The Lord also said: "Had that man not been born in this world, it would have been better for him."

शिष्याः शोचितुमारभ्य पप्रच्छुस्तं पृथक् पृथक् ।
" किमहं, किमहं सोऽस्मि?" प्रभुर्मन्दं तदाब्रवीत् ॥ २९ ॥

29. The disciples then began to be sorrowful, and separately asked Him: "Is it I ? Is it I ?" Then the Master said in a low tone:

" पूपखण्डमहं सूपे मज्जयित्वा सुसांप्रतम् ।
यस्मै शिष्याय दास्यामि स एवार्पयिता मम " ॥ ३० ॥

30. "It is that disciple, to whom I shall give this morsel of bread when I have dipped it in the soup, who is my betrayer."

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30. The morsel of bread dipped in the sauce, which occasioned the immediate departure of Judas, was not the Eucharist. God forbid ! The Holy Eucharist was not instituted until the end of the meal (Prat).

इत्युक्त्वा पूपखण्डं स मज्जयित्वा कृपान्वितम् ।
यूदासाय ददौ दुग्धमुरगाय यथा नरः ॥ ३१ ॥

31. Thus saying He dipped the morsel and with a kindly look, gave it to Judas, just as one gives milk to a serpent.

सोऽपि पूपं गृहीत्वा तमपृच्छत् "किमहं गुरो!"
"व्याहार्षीस्त्व"मिति स्वल्पवाचा प्रत्यब्रवीत्प्रभुः ॥ ३२ ॥

32. Receiving the morsel he also asked: "Is it I, Master ?" The Lord replied in a few words: "You have said it.

यत्करिष्यसि तच्छीघ्रं कुर्वि"त्थं चावदद्गुरुः ।
पूपं गृहीत्वा यूदासः क्षणात्तस्माद्बहिर्ययौ ॥ ३३ ॥

33. The Master also said to him: "What you are going to do, do quickly." Receiving the bread Judas quickly went out.

तं विलोक्य गुरुः शोचंस्थित्वाऽथादाय पूपकम् ।
"गृह्णीत भुङ्ग्ध्वमेतन्मच्छरीर"मिति चाब्रवीत् ॥ ३४ ॥

34. Jesus stood looking at him sorrowfully, and

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32. "You have said it "—It was the Hebrew way of saying "Yes".

33. "Do quickly "—None of those at the table understood why He said this to him. For some thought that because Judas held the purse, Jesus had said to him: 'Buy the things we need for feast', or that he should give something to the poor.

34. Stood looking at him sorrowfully—The sensitive human nature within Him vibrated to every note, to the passions and emotions of men towards Him as well as to the birds in the air, the flowers of the field,

then taking the bread said: "Take and eat. This is my body."

कृत्वाशिषं स तद्भङ्क्त्वा शिष्येभ्यः क्रमशो ददौ ।
चषकं पुनरादाय धन्यवादेन चाऽवदत् ॥ ३५ ॥

35. Having divided the bread, after giving thanks, He gave the morsels to the disciples one after the other. Then He took the cup, and when He had given thanks, said:

"एतन्नवव्यवस्थायाः शोणितं मामकं नवम् ।
स्राव्यमाणं यद्बहूनां कृते पापोपशान्तये ॥ ३६ ॥

36. "This is my blood of the New Covenant, which is poured out in atonement of the sins of many.

परस्तात्सह युष्माभिः स्तोकं कालं वसाम्यहम् ।
गच्छामि यत्र युष्माभिरुपस्थातुं न शक्यते ॥ ३७ ॥

37. Hereafter I shall be with you only for a little while. I am going where you cannot come.

आज्ञां च नूतनीमेकां युष्मभ्यं प्रददाम्यहम् ।
कुरुध्वं सर्वदा यूयं भ्रातृप्रेम परस्परम् ॥ ३८ ॥

38. This new commandment I give you, that you

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the bright sun overhead, and the fields white for the harvest, and He allowed that vibration to affect His very soul, His very Divine power (Alban Goodier).

38 This new commandment—In what is the commandment new? In only one respect does it differ from those that have gone before. They said: 'Thow shalt love thy neighbour as thou doest love thyself'. The New Law said: 'you shall love as I have loved you' (vide st. 53). That is

always have fraternal love for one another.

यदि यूयं सदा प्रेम करिष्यथ परस्परम् ।
ज्ञास्यन्ति तर्हि सर्वेऽपि यूयं शिष्या ममेति यत् " ॥ ३९ ॥

39. If you love one another always, then all will know that you are my disciples."

अपृच्छत्तं तदा पित्रः "कुत्र याति भवान् प्रभो ?" ।
" यत्र याम्यनुगन्तुं मां तत्र शक्यं नहि त्वया ॥ ४० ॥

40. Then Peter asked Him: "Lord, where are you going ?" "Where I am going you cannot follow me.

अनुयास्यसि पश्चात्त्व "मित्युक्तः सोऽवदत्पुनः ।
" भवदर्थमहं प्राणांस्त्यक्ष्यामि गुरुसत्तम ! " ॥ ४१ ॥

41. Afterwards you will follow me." When He spoke thus Peter told Him: "Good Master, for your sake I will lay down my life."

" किं त्यक्ष्यसि मदर्थं त्वं प्राणान् ? सत्यं ब्रवीम्यहम् ।
निषेधिष्यसि यावन्मां त्रिकृत्वस्त्वं न मे सखे ! ॥ ४२ ॥

कुक्कुटो ह्यद्य तावन्न कूजिष्यत्य "वदत् प्रभुः ।
पुनः शिष्यान् स्थिरीकर्तुं विश्वासे निजगाद सः ॥ ४३ ॥
(युग्मकम)

42, 43. "Will you lay down your life for me ? My friend, I say to you, you will have denied me three times before the cock crows" said the Lord. Then to confirm His disciples in faith, He continued:

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something very much more; so much more that of himself man cannot hope to attain it (Goodier).

"युष्माकं हृदयं मा भूदुद्विग्नं त्वखिलेश्वरे ।
मयि चार्पयतान्यूनविश्वासं सुदृढं सदा ॥ ४४ ॥

44. "Let not your hearts be troubled, but always have firm belief in God, and in me also.

"यूयं जानीथ यत्स्थानमहं गच्छामि तत्पुनः ।
पन्थानमपि जानीथ" तदा 'तोमा'भिधोऽब्रवीत् ॥ ४५ ॥

45. "You know the place and the way where I am going." Then the disciple called Thomas said :

"प्रभो ! किं गच्छति स्थानं भवान्, पन्थानमस्य तत् ।
न जानीम"स्तदाकर्ण्य प्रभुस्तं प्रत्यभाषत ॥ ४६ ॥

46. "Lord, we do not know where you are going, and the way thereto." Hearing this the Lord said to him :

"अहमेवास्मि पन्थाश्च सत्यं जीवनमप्यहम् ।
मयैव पितरं याति मानुषो विद्धि नान्यथा ॥ ४७ ॥

47. "I am the Way, the Truth and the Life. Man goes to the Father only through me, and in no other way.

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44. मय्येव मन आधत्स्व मयि बुद्धिं निवेशय [Bha. Gita XII-8]

47. Almost the whole of St. John's Christology is contained in this definition of the Saviour: "I am the way that you must follow, the truth that you must believe, the life that you must hope for" (Prat).

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् (Bh. Gita. VIII-16)

यदि ज्ञास्यथ मां तर्हि पितरं ज्ञास्यथ ध्रुवम् ।
अधुनारभ्य जानीथ यूयमद्राष्ट तं पुनः ॥ ४८ ॥

48. "If you know me, you will certainly know the Father. Henceforth you know Him and have seen Him.

"यस्तु संदृष्टवान्मां स पितरं दृष्टवान् यतः ।
स्थितोऽहं पितरि श्रेष्ठे पिता च मयि संस्थितः ॥ ४९ ॥

49. "He who has seen me, has seen the Father; for I am in the dearest Father, and the Father in me.

युष्माभिर्वर्तमानोऽहमब्रुवं सर्वमद्य वः ।
पश्चात्पित्रा पवित्रात्मा मन्नाम्नि प्रहितो भवेत् ॥ ५० ॥

50. "While I am with you I tell you everything. Afterwards the Father will send to you the Holy Spirit in my name.

पवित्रात्मा तदा युष्मान् स सर्वं शिक्षयिष्यति ।
यद्यन्मयोक्तं युष्मभ्यं तत्सर्वं स्मारयिष्यति ॥ ५१ ॥

51. "Then the Holy Spirit will teach you all things, and will remind you of whatever I have spoken to you.

"युष्मदर्थमहं दायमिव शान्तिं तनोमि च ।
शान्तिं मदीयां युष्मभ्यं ददाम्येषा न लौकिकी ॥ ५२ ॥

52. I leave you my peace as your inheritance. I give you my peace which is not of this world.

इयं ममाज्ञा–युष्माभिः कर्त्तव्यं च परस्परम् ।
तथा प्रेम यथा युष्मान् प्रति प्रेम कृतं मया ॥ ५३ ॥

53. This is my commandment : that you love one another even as I loved you.

हिताय निजमित्राणां प्राणत्यागान्महत्तरम् ।
प्रेम नास्ति, विधेया मे यूयं मित्राणि मे भुवि ॥ ५४ ॥

54. Greater love than this no man has, that a man lay down his life for his friends, and you who are obedient to me are my friends in this world.

अतीते खल्पकाले मां न यूयं द्रक्ष्यथ प्रियाः ।
अतीते तु पुनः स्वल्पकाले मां द्रक्ष्यथ ध्रुवम् ॥ ५५ ॥

55. A little while, and you will see me no more, dear ones. Again a little while, and you will surely see me.

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53. (Vide notes on st - 38)

54. In this way did Jesus draw His Followers on to heroism by the example of Hls own heroic love. It was the climax of Hls teaching; begun when He told them on the mountain that they were blessed who suffered persecution; continued when He set it, as a standard of ltfe, that if any man would come after Him he must take up his daily cross..... But He would press His appeal yet further. He had given them His love as an incentive and a standard for their love (Goodier).

55. In a few hours he will be in the tomb, and the Apostles will no longer see him; after some hours He will come forth in triumph from the tomb, and the Apostles will see Him again with their bodily eyes, as He will see them (Prat).

"यूयं क्रन्दिष्यथात्यन्तं शोचिष्यथ च यद्यपि ।
शोको युष्माकमानन्दपरिणामी भविष्यति ॥ ५६ ॥

56. You will weep and lament, but your sorrow will turn into joy.

सूतिकाले समासन्ने नारी भवति दुःखिता ।
शिशुं दृष्ट्वा प्रसूतं सा न पुनः स्मरति व्यथाम् ॥ ५७ ॥

57. When a woman is in travail, she is sorrowful, but when she sees the child she no longer remembers her anguish.

खिन्नाः स्थ यूयमधुना युष्मान् द्रक्ष्याम्यहं पुनः ।
नन्दिष्यथ तदा यूयं नापहार्यं सुखं तु वः ॥ ५८ ॥

58. You are now sorrowful, but I will see you again; and your hearts will rejoice, and your joy will not be taken away by anybody.

मुहूर्तो ह्यागतो यस्मिन्नवकीर्णा गमिष्यथ ।
यूयं निजालयं, त्यक्त्वा मामिहैकाकिनं पथि ॥ ५९ ॥

59. The hour has come when you will be scattered, and will fly to your homes, leaving me alone on the way.

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56. यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ [Bha. Gita XVIII-37].

59. The conclusion of the discourse is full of pathos. In it Jesus seems to concentrate all the affection, and all the generosity, that human words can carry (Goodier).

तथापि नाहमेकाकी मयास्ति सहितः पिता ।
सर्वमेतदवोचं यद्युष्माकं मयि शान्तये ॥ ६० ॥

60. But I am not alone, for the Father is with me. All this I have told you that you may find my peace.

जायेरन् बहवः क्लेशा युष्माकं जगति प्रियाः ।
किन्तु मोदेन वर्तध्वं; मया खलु जगज्जितम् ॥ ६१ ॥

61. You will have many tribulations in this world, dear ones, but be cheerful. I have overcome the world.

इति क्रिस्तुभागवतमहाकाव्ये
अन्तिमभोजनम् नाम
सप्तविंशः सर्गः

अष्टाविंशः सर्गः

गदसीमन्यारामे येशोर्यातना ।

CANTO XXVIII

The Agony in the Garden

निजमन्तिमसान्त्ववाचिकं कथयित्वा करुणामयः प्रभुः ।
'गदसीमनि'संज्ञवाटिकां प्रययौ प्रार्थयितुं सहानुगैः ॥ १ ॥

1. Having addressed to them His last words of consolation, the merciful Lord went to the garden called Gethsemne, along with His followers, to pray.

अथ शिष्यवरान्निगद्य तानुपवेष्टुं क्षणमत्र तत्स्थले ।
स ययौ लघुदूरमाकुलः पृथगस्यामवनौ पपात च ॥ २ ॥

2. Asking his close disciples to remain where they were for a moment, He went alone sorrowfully to a further distance, and fell prostrate on the ground.

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1. "Gethsemne", which means "Oil press", was a garden which probably belonged to some disciple or admirer of Jesus, and that is why He used it freely. On the further side of the river Kedron, at the foot of the hillside, there lies the garden overshadowed by olive trees, called Gethsemne, because of an oil press which formerly stood there. Judas was well aware of this secluded retreat, for a few hours later he led the band sent in search of the Master unhesitatingly in this direction (Fouard).

अविषह्यनिशातयातनाविषशल्याहतमानसो भवन् ।
स महेश्वरमित्थमर्थनामकरोदात्मबलेरुपक्रमम् ॥ ३ ॥

3. His mind pierced by the poisonous arrow of unbearable agony, He offered this prayer to God, as a preliminary to His self-sacrifice.

" यदि शक्यमिदं व्यथामयं चषकं तात! निराकुरुष्व भोः ।
न तु सिध्यतु मामकं हितं; सकलं सिध्यतु तावकं पुनः" ॥ ४ ॥

4. "Father, if it is possible, remove this cup of sorrow from me. Nevertheless, not as I will, but as you will, let everything be.

न्यपतन् भुवि मृत्युवेदनाजनितस्वेदकणास्तनोर्गुरोः ।
निजशोणितबिन्दुभिः समं मनुजोद्धारणनिष्क्रयैरिव ॥ ५ ॥

5. From the body of the Master fell drops of sweat, caused by mortal agony, mixed with drops of His blood, like the ransom for the redemption of humanity.

'गदसीमनि'वाटके स्थिता जितवृक्षाः सुचिरायुषस्तदा ।
शुशुचुस्तमिवानुकम्पया फलनम्रैः स्तिमितैश्च मूर्धभिः ॥ ६ ॥

6. The age-old olive trees, standing in the garden of Gethsemne, bent under the weight of their fruits, seemed to bemourn Him with their heads bowed and motionless due to excessive grief.

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4. Where this prayer was uttered a memorial church was built at the end of the 4th century, since discovered by the Franciscans (Lagrange).

6. Eight giant olive trees are pointed out which are said to date from the time of Christ.....These trees may well be descendants of those that witnessed the Saviour's agony, because the olive tree grows again from the roots (Prat)

अथ शिष्यसमीपमागतो भृशनिद्रावशगान् प्रबोध्य तान् ।
स जगाद "मयात्र किं क्षणं निशि जागर्तुमहो न शक्नुथ ? ॥७॥

7. Then He came to His disciples, who were in deep sleep, and waking them up, said : "Can you not watch with me for a few moments ?

समयः समुपस्थितो यदा रिपुहस्तेषु मनुष्यनन्दनः ।
कपटेन समर्प्यते ततस्त्वरयोत्तिष्ठत गच्छतानु माम् " ॥ ८ ॥

8. The time is at hand when the Son of Man is to be betrayed into the hands of His enemies. Therefore rise at once, and follow me."

इति बोधयतो गुरोः पुरोभुवि यूदास इति प्रतारकः ।
असियष्टिधरैर्भटैर्महाजनसंघेन च सार्धमाययौ ॥ ९ ॥

9. When the Master was thus waking them up, the betrayer Judas came to the place in front of the Master, accompanied by soldiers, who were armed with swords and cudgels, and by a crowd of people.

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9. It was a rabble who swarmed around the Temple, paid by the Sanhedrin; bunglingly made over for the time being into warriors, sweepers and door-keepers, the lower parasites of the sanctuary, who had taken up swords in place of brooms and keys...It is not credible that there were Roman soldiers among them, and certainly not a captain, as John says, an officer over a thousand men. Caiphas wished to make Christ a prisoner before he presented Him to the procurator, and a few forces at his disposition with the addition of some clients and relatives were enough to carry out the far-from-dangerous capture (Papini).

'यमहं चुम्बिष्यामि
स्फुटं स एवास्ति येशु'रित्येवम् ।
तदभिज्ञानसमर्थं
सङ्केतं प्राक् स दत्तवांस्तेभ्यः ॥ १० ॥

10. He had given them already the signal by which they could recognise Him, by saying : "He whom I kiss is Jesus."

निखिलां भवितव्यतां स दृष्ट्वा बहिरागत्य गुरुर्जनानपृच्छत् ।
फरिसेयकयोधसंकुलांस्तान् "कमिहान्विष्यथ यूय"मित्यकम्पम् ॥११॥

11. Foreseeing all that was to happen, the Master came out of His place, and without perturbation, asked the men consisting of Pharisees and soldiers: "Whom do you seek ?"

"येशुं नासरथीयं
वयमन्विष्याम" इत्यवोचंस्ते ।
"अहमेवास्मि स" इत्थं
वदति गुरौ तेऽखिला भुवि न्यपतन् ॥ १२ ॥

12. "We seek Jesus of Nazareth" they answered. "I am He" said the Master, and all the men fell on the ground.

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12. Jesus said: "I am He". At these words those closest Him drew back and fell flat on the ground. It may well be that the guards suddenly felt the full force of Jesus's personality and were utterly dismayed (Prat)

कितवस्तमुपेत्य 'भो गुरो! नम" इत्यस्य मुखे स चुम्बनम् ।
अकरोदभिवादनाञ्जलिं 'नथुराम्' गान्धिमहात्मने यथा ॥ १३ ॥

13. Then the wicked one approached, and saying "Salutation to you, O Master" kissed Him, even as Nathuram gave salutation with folded hands to Mahatma Gandhi.

" अयि सोदर! चुम्बनेन किं रिपुहस्तेष्वहमर्पितस्त्वया? " ।
इति शान्तमुवाच तं गुरुः प्रथितप्रेमनिधिर्निराकुलः ॥ १४ ॥

14. "O brother, are you betraying me to the enemies with a kiss?" said the Master calmly and without perplexity—the Master famous as the store-house of love.

तव चुम्बनकर्म कामतः स्वकृतं वा विधिना नु कारितम् ।
तव नाम·कुशिष्य! सन्ततं छलपर्यायपदं भविष्यति ॥१५॥

15. O wicked disciple! whether your act of kiss was prompted by your own will, or incited by Providence, your name will for ever be a synonym for betrayal.

अथ तानवदद्गुरु"र्यदि ध्रुवमन्विष्यथ यूयमत्र माम् ।
मम शिष्यजनाय तर्हि निर्गमनायानुमतिः प्रदीयताम् ॥१६॥

16. Then the Master said to them : "If you are really seeking me here, then let my disciples go.

असियष्टिधरा बलाद्ग्रहीतुं बत मां दस्युमिवागता भवन्तः ।
परमेश्वरधाम्नि शिक्षयन्तं प्रकटं मां खलु नाग्रहीष्ट यूयम् ॥१७॥

17. You have come here with swords and cudgels to seize me by force like a robber. When I was teaching openly in the Temple, you did not touch me.

समयो ह्ययमेव युष्मदीयः समयोऽयं पुनरन्धकारशक्तेः" ।
निजशत्रुगणानिदं वदन्तं तमुपागत्य भटा जवादगृह्णन् ॥१८॥

18. This is your hour, and the hour of the power of darkness." When He said this to His enemies, the soldiers came forward and quickly seized Him.

रिपुहस्तगतं निरीक्ष्य देवं कुपितः पित्र इति प्रधानशिष्यः ।
असिना सहसा निकृत्तकर्णं स महायाजकसेवकं चकार ॥१९॥

19. When Peter, the leading disciple saw the Lord had fallen into the hands of the enemies, he was enraged and with his sword quickly cut off the ear of the servant of the High Priest.

तमुवाच गुरु"र्निधेहि कोशे त्वमसिं, यस्तु गृहीतवान् क्रुधाऽसिम् ।
असिना स विनङ्क्ष्यती"त्थमुक्त्वा स जवात् साहसिकं रुरोध
शिष्यम् ॥ २० ॥

20. The Master upbraided him saying: "Put your

19. A proof that these were not Roman soldiers but the Jewish Temple guard is the fact that the first to come forward, desirous of showing his zeal, though without incurring much danger seeing that Jesus had excluded His followers from the affair, was a servant of the high priest named Malchos. But he had failed to reckon with the impulsive courage of Peter who drew his sword and cut off the man's right ear. (Lagrange).

sword into the sheath., he that draws the sword will perish by the sword," and so saying He checked his impulsive disciple.

भृतकं तमनामयं चकार स्वकरस्पर्शसुधारसेन येशुः ।
महतामहितेष्वधर्मवृत्तेष्वनुकम्पा महती प्रतिक्रिया हि ॥ २१ ॥

21. By the elixir of His touch He healed the servant. Showing compassion is the revenge the great take on their wicked enemies.

परिपन्थिजनैर्धृतः स निन्ये तरसा सद्म महापुरोहितस्य ।
निजशिष्यगणस्तु भीतचेता गुरुमुत्सृज्य पलायितो बभूव ॥ २२ ॥

22. Having been seized by the enemies he was instantly led to the house of the High Priest, while His frightened disciples fled, abandoning the Master.

गुरुभक्तिपरः स मुख्यशिष्यश्चकितोऽपि द्विषतां क्रिया दिदृक्षुः ।
समनुव्रजति स्म तान् विदूराद्भयदं जन्तुमिवानुगः किरातः ॥ २३ ॥

23. The devoted chief disciple, though frightened, followed them at a distance, to observe the movements of the enemies, even as a hunter tracks a ferocious animal.

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22. In a short time Jesus was taken to the house which Annas shared with his son-in-law, the High Priest Caiphas.

Only two of the fleeting disciples repented of their cowardice, and trembling in the shades of the walls, followed from afar the swaying lanterns which accompanied Christ to the den of fratricides: Simon, son of Jonas, and John, son of zebedee (Papini).

निषसाद गृहाङ्गने स यत्र ज्वलदग्निं परितो जना निषेदुः ।
द्रुतमात्मनिगूहनार्थं, मग्नौ हृदये प्रोज्वलति क्व शीतबाधा? ॥ २४ ॥

24. He sat down in the courtyard amidst people who were sitting around the fire and warming themselves. He did so in order to hide himself; for how could cold affect him when the fire is burning in his heart ?

अनलप्रभया प्रदीपितास्यं सहसा तं परिवीक्ष्य योषिदेका ।
अगदत् "सह येशुना त्वमासी" "र्नहि जानामि त"मित्युवाच पित्रः ॥२५॥

25. Suddenly a woman perceiving him whose face brightened in the light of the fire, said to him: "You too were with Jesus ?" Peter replied : "I know not the man."

अथ गोपुरमागते तु तस्मिन्नपरा वीक्ष्य तमङ्गना बभाषे ।
" अयमप्यमुनात्र येशुनासी" "न्नहि जानामि त"मब्रवीत्पुनः सः ॥२६॥

26. Then, when he went near the gate, another woman saw him and said : "This man too was with Jesus". Peter replied again: "I do not know him."

निकटस्थनराः समेत्य केचिज्जगदु "स्त्वं नियतं हि तस्य शिष्यः
तव भाषणरीतिरेव नूनं तव गालीलिजनिं स्फुटीकरोति" ॥ २७ ॥

27. Then some people, who were standing in the neighbourhood, came to him and said: "Certainly you are

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27. In Galilee the people of the lower classes softened the gutterals which are so characterestic of the semitic tongues, and changed the sound of

his disciple. Your accent itself, clearly betrays your Galileean birth."

स तदा शपथेन तानवादी"न्नहि जानामि कदापि तं मनुष्यम् "।
इति शिष्यवरे तु भाषमाणे तरसा तद्दिशि कुक्कुटो ह्यकूजत् ॥ २८ ॥

28. Then he answered with an oath: "I do not know that man" When the chief disciple was speaking thus, at once the cock crowed in the neighbourhood.

झटिति प्रहरन्निवोग्रयष्ट्या स्फुटमाकर्ण्य स कुक्कुटस्य रावम् ।
गुरुणा गदितां भविष्यदुक्तिं स्मृतवान्, मग्नमनाश्च संबभूव ॥ २९ ॥

29. The crowing of the cock fell like a sudden blow with a hard stick, and he remembered the prophecy of the Master, and became broken-hearted.

अरियोधगणैः प्रहृत्य बद्ध्वा प्रथमाचार्यगृहं स नीयमानः ।
परिवृत्य मुखं गुरुर्लुलोके पथि पित्रं करुणार्द्रया स्वदृष्ट्या ॥ ३० ॥

30. The Master, after having been beaten and bound, was being led to the house of Caiphas when, on the way, He turned His face, and His eyes full of mercy, glanced at Peter.

कठिनानुशयेन पीड्यमानः स बहिस्तत्क्षणमस्तधीर्जगाम ।
विललाप रुरोद तन्महाघं प्रति 'नाङ्गीकृतवानहं ममेशम्' ॥ ३१ ॥

31. Tormented by severe remorse he immediately went out, totally upset. He bewailed, and wept, pondering over his sin in his denial of the Master.

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certain vowels, and this sometimes resulted in very amusing misunderstandings.

रुदिहि प्रियशिष्य ! रोदनं कदनं तीव्रमपाकरिष्यति ।
अनुतापजलोचनोदकं दुरितं मार्ष्यति दुर्यशश्च ते ॥ ३२ ॥

32. Weep, dear disciple, for weeping will dispel your grief; and your tear of remorse will wipe off your sin and ill fame.

परिपन्थिभटैर्गुरुः स निन्ये भवनं सम्प्रति कायिफासनाम्नः ।
स यहूदमहापुरोहितः सन् निधनं प्रागुपदिष्टवांश्च येशोः ॥ ३३ ॥

33. The enemies soon took Him to the house of Caiphas. He was the High Priest of the Jews, and it was he who formerly counselled them to do away with Jesus.

अथ सम्मिलितास्तदा यहूदाः प्रथमां कार्यविचारणां विधातुम् ।
असकृत्तमपृच्छदस्य शिक्षामधिकृत्याग्रिमयाजकः सभायाम् ॥ ३४ ॥

34. Then the Jews assembled to conduct the prelimi-

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34. As a rule the Sanhedrin was composed of 23 priests, 23 scribes, 23 elders and 2 presidents; in all 71. But on this occasion some were absent, those who had more fear of an uprising of the people than hatred for the blasphemer and those few who would not lift a finger to condemn Him, but would not defend Him openly., among these last were certainly Nicodemus, the nocturnal disciple, and Joseph of Arimathea who was devoutly to lay Jesus in his tomb (Papini).

The gathering before which Jesus appeared was the High Court of Justice in Judea. In full conclave it numbered 71 members, but the presence of 23 was sufficient to constitute a tribunal, and give authority to its decrees. The "Nasi" or Patriarch, seated upon a platform, presided over their deliberations. Around him, upon cushions arranged in a semi-circle, along the ground, were seated the other judges. The Nasi had, at his right hand, a vice-president who directed the debates, and close at hand the sages, who were the usual councilors of the court. At either extremity of this space were posted two secretaries, occupied in recording in order, one everything charged against the accused party;the other anything favourable to his cause.

nary trial. The High priest repeatedly asked Him questions about His teaching.

अवदद् गुरु"रब्रुवं सदाऽहं जनताः स्पष्टतरं, न चास्ति गोप्यम् ।
अमिलन् बहवो जना, भवांस्तानधुना पृच्छतु मां कथं ब्रवीति?" ॥३५॥

35. The Master replied : "I have always spoken openly to the world. There was nothing secret about it; and many people used to assemble there. You may ask them. Why do you ask me?"

इदमुक्तवतो गुरोः कपोले द्रुतमाहत्य दृढं पदातिरेकः ।
अवद"त्प्रतिभाषसे किमित्थं गुरुगर्वेण महापुरोहितम् त्वम् ?" ॥३६॥

36. When the Master said so, a soldier suddenly struck Him on the cheek saying: "Do you answer the High Priest in this insolent manner ?"

स तु शान्तमुवाच "यद्यसत्यं गदितं ह्यद्य मया प्रदेहि साक्ष्यम् ।
तदसत्यगिरः, प' तु सत्यं गदितं चेद्वद हंसि मां कथं त्वम् ?" ॥३७॥

37. But Jesus calmly answered : "If I have spoken wrongly, bear witness to the wrong. But if I have spoken rightly, why do you strike me ?"

Besides these there were various subordinate officials who surrounded the accused, armed with ropes and thongs with which to bind or beat him at the first order from the court. Such was the general aspect of the tribunal before which Jesus was now conducted.

There is nothing to indicate that they in any way respected the rules of the Sanhedrin, which commanded that for capital offences everything in favour of the accused must be exhibited first. No counsel, not a single witness for the defence, was engaged in this case (Fouard).

कथमप्यथ तं निहन्तुकामाः फरिसेयान्वितमुरव्ययाजकाद्याः ।
सुगुरोः प्रतिकूलसाक्ष्यमाप्तुं प्रयतन्ते स्म परं न लेभिरे तत् ॥ ३८ ॥

38. The Pharisees, along with the High Priest and others, intent on doing away with Him at any cost, tried their best to produce witnesses against Him ; but they did not succeed.

अथ केचिदलीकसाक्ष्यमूचुर्गुरुणोक्ते व्यपदेशवाक्य एव ।
'इदमीश्वरगेहमद्य भङ्क्त्वा रचयिष्याम्यपरं दिनत्रयेण' ॥ ३९ ॥

39. Then some people came forward with false testimony concerning the allegorical statement of the Master, saying: "I will destroy this Temple, and will build another in three days."

असमानविधानि वीक्ष्य तेषां वचनान्याह पुरोहिताग्रिमस्तम् ।
"किमपि प्रतिभाषसे न किं भो ? वद सर्वेश्वरनन्दनोऽ-
सि किं त्वम् ?" ॥ ४० ॥

40. Finding their statements mutually contradictory, the High Priest asked Jesus: "Why don't you reply ? Tell me, are you the Son of God ?"

"अहमस्मि स, किञ्च मर्त्यसूनुं विशदं द्रक्ष्यथ यूयमाव्रजन्तम् ।
नभसाऽभ्रस्थेन दक्षिणस्थं परशक्ते"रिति येशुरब्रवीत्तम् ॥ ४१ ॥

41. "I am" said Jesus to him. "Moreover, you will clearly see the Son of Man coming on the clouds, seated at the right hand of the Supreme Being."

41. This was a quotation of two famous Messianic texts (Daniel 7: 9, 13; Psalms 109 : 10 : 1) (Ricciotti)

सहसा रुषितः स कायिफासो निजवासांसि विदीर्य तान् बभाषे ।
"अधिकैरिह साक्षिभिः फलं किं ? स्फुटमश्रावि
भवद्भिरीशनिन्दा ॥ ४२ ॥

42. At once Caiphas indignantly tore his mantle and said to them: "What further witness do we need ? You have clearly heard the blasphemy.

किमिमं प्रति मन्यते सभे"त्थं स तु पप्रच्छ पुनः सभासदस्तान् ।
"अयमर्हति जीवदण्ड"मेवं युगपत्सत्वरमुत्तरं ददुस्ते ॥ ४३ ॥

43. What does the assembly think about this man?" He again asked the members. In one voice they replied: "He deserves death."

परिपूतमुखे च पुण्यमूर्तौ हह! निष्ठीव्य करैर्मुहुर्निजघ्नुः ।
खलघातकसैनिकास्तदानीं जहसुस्तं बहुकुत्सितोक्तिभिश्च ॥ ४४ ॥

44. The wicked, murderous soldiers, alas ! spat in the holy face and on the sacred body, and hit Him with their fists.

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42. It was a gesture of reprobation which every pious Jew was bound to make upon hearing a blasphemy uttered (Prat).

43. From the beginning to the end Caiphas would take care that he himself made no formal accusation.....Should there come later a reaction against this Man's condemnation, he himself at least would be safe (Goodier).

सकलमपि भटानां धर्षणं मर्षयन्तं
शमनिधिमभिहन्तुं नोपलब्धाधिकाराः ।
सपदि सह भटैस्तं देशनाथान्तिकं ते
कठिनकुटिलचित्ताः प्रेषयामासुरीशम् ॥ ४५ ॥

45. Having had no authority to pass death sentence on Him, the storehouse of tranqulity, Who patiently suffered all the attacks of the soldiers, these hard-hearted and crooked-minded men led the Lord, escorted by soldiers, to the governor.

इति क्रिस्तुभागवतमहाकाव्ये
गदसीमन्यारामे येशोर्यातना नाम
अष्टाविंशः सर्गः

45. Siince the exile of Archilaus and the final subjugation of Judea the Sanhedrin had no longer any power to punish its prisoners with death. Rome, tolerant though she always was toward the religion of the vanquished, nevertheless reserved to herself the administration of justice, and charged the proconsuls to study local customs, in order to make them, if possible, accord with Roman code. Matters of appeal, any important suits and especially all cases of capital offences, remained subject to the governors. (Fouard)

एकोनत्रिंशः सर्गः

यूदासस्य प्राणत्यागः ।

CANTO XXIX

The End of Judas

लोकरक्षाकरं प्रेमसागरं तं जगद्गुरुम् ।
अर्पयित्वा स यूदासो वक्ष्ये किमकरोदिति ॥ १ ॥

1. What Judas did after betraying the Saviour of the world, the Teacher of the world, the Ocean of Mercy, I shall relate.

विसृज्य भोज्यशालायाः स गुरुं च सखीन् निशि ।
निरगाद्रक्षितुं शीघ्रं कृतपूर्वां स्वसंविदम् ॥ २ ॥

2. He left the dinner hall, left his Master and friends at night, and hurriedly went out to fulfil the agreement he had previously made.

विहाय विश्वदीपं स विवेश तिमिरोदरम् ।
हृदि येशुविहीनेऽस्य पिशाचः पदमाप च ॥ ३ ॥

3. Leaving the Light of the world, he entered into

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3. Aftrer receiving the morsel, he immediately went out; and it was night

the depths of darkness. Into his heart devoid of Jesus, the Devil made his entrance.

त्रिंशद्रूप्यकमुद्रास्तु दासमूल्यं पुरातनम् ।
गुरुं मूल्येन तेनासौ व्यक्रीणाद्दासवत्खलः ॥ ४ ॥

4. Thirty pieces of silver was the price of a slave in ancient days. For that price the villain sold his Master like a slave.

शुनःशेफमजीगर्तः सुतं विक्रीतवान् पुरा ।
श्रूयते न तु केनापि स्वगुरोर्विक्रयः कृतः ॥ ५ ॥

5. In olden days Ajigarta sold his son Sunahsepha, (to be a victim in a sacrifice). But so far no one had sold his Master for money.

"एको द्वादशशिष्याणां पिशाचोऽस्ती"ति येशुना ।
असूच्यत कुशिष्योऽसावादितः क्रान्तदर्शिना ॥ ६ ॥

6. It was this bad disciple whom Jesus indicated, with great foresight, when He said "One of the twelve disciples is a devil".

(John XIII - 30) 'Then satan entered into Judas called Iscariot, who was of the number of the twelve (Luke XXII - 3).

5. SUNAHSEPHA was a vedic sage, son of Ajigarta. King Harischandra, being childless, made a vow that, on obtaining a son he would sacrifice him to the god Varuna. A son was born who was named Rohita, but the king put off the fulfilment of the vow under various pretexts. At last Rohita purchased for one hundred cows Sunahsepha, the second son of Ajigarta, as a substitute for himself, to be offered to Varuna. But the boy praised Vishnu, Indra and other deities and escaped death.

असूचयच्च तं द्रोहं पुनरन्तिमभोजने ।
'अर्पयिष्यति युष्माकमेको मा'मित्यसौ प्रभुः ॥ ७ ॥

7. Again during the Last Supper the Lord had predicted his treachery when He remarked: "One of you will betray me."

अपकारस्य शिष्यस्य विधेयोऽभूत्स्वयं गुरुः ।
द्रौपदस्य यथा द्रोणो यथा भीष्मः किरीटिनः ॥ ८ ॥

8. The Teacher became a willing victim of the disciple's injury, just as Drona of Droupada and Bhishma of Arjuna.

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8. DRONA, son of Bharadwaja, was a brahmin by birth, but he learned from Parasurama the science of arms and archery. In this science he was the preceptor of the Kauravas and the Pandavas. When, however, the great Bharata war commenced, he attached himself to the side of the Kauravas. After Bhishma had been mortally wounded in the battle, Drona assumed the command of the Kaurava forces, and maintained the struggle for four successive days achieving wonderful exploits and killing thousands of warriors. On the morning of the 16th day, Bhima, at the suggestion of Krishna, said, within Drona's hearing, that Aswatthama, son of Drona, was slain (the fact being that they made an image of an elephant, named it Aswatthama, and broke it). To understand the truth of the matter, Drona appealed to Yudhishthira, the "Truthful", who also, at the advice of Krishna, gave an evasive reply—by uttering loudly the words "Aswatthama slain", and adding "Gaja" or "elephant" in a very low tone. Mistaking his only son for dead, the kind-hearted father gave up his arms, and fell in a swoon; and Dhrshtadyumna, son of Drupada, who wanted to avenge the death of his father at the hands of Drona, took advantage of the circumstance and cut off his head.

BHISHMA was the son of Santanu by Ganga. He remained single according to a vow he had taken, and became the guardian of the Pandavas and the Kauravas. In the great war he fought on the side of the Kauravas, but was mortally wounded by his own desciple Arjuna with the assistance of Sikhandin (who was an incarnation of Amba, daughter of Kasiraja, and who bore a grudge against Bhishma) and was laid on a bed of darts.

गुरवे बन्धनादन्यं दण्डं दास्यन्ति नाऽरयः ।
इति संचिन्त्य वा सोऽभूत्तमर्पयितुमुद्यतः ॥ ९ ॥

9. It was perhaps thinking that the enemies won't inflict on the Master any punishment other than imprisonment, that he attempted to betray Him.

ततः श्रुत्वा सभायां स वधदण्डनशासनम् ।
अनुतप्य ययौ शीघ्रं समाजभवनोन्मुखः ॥ १० ॥

10. But afterwards when he heard of the passing of death sentence on Him in the assembly, he repented, and hastily went to the assembly house.

प्रत्यर्पयन् त्रिंशतं स मुद्रास्तानाह याजकान् ।
"अकारि हा! मया पापं समर्प्यानघशोणितम्" ॥ ११ ॥

11. Returning the thirty pieces of silver he said to the priests: "Alas ! I have committed a grievous sin in betraying innocent blood."

"किमस्माकमनेनैतत्त्वयैवालोच्यता"मिति ।
अनादृत्य तमाहुस्ते शिलाकठिनचेतसः ॥ १२ ॥

12. "What is that to us? See to it yourself" said those men, whose hearts were hard as rock.

लोभाख्यविषसत्त्वस्य दन्तसंहतिसन्निभाः ।
निक्षिप्य रौप्यमुद्राः स पुण्यास्थाने बहिर्ययौ ॥ १३ ॥

13. He threw into the Holy place the pieces of silver,

which seemed to him the rows of the poisonous teeth of the ferocious monster called Avarice, and went out.

'केद्रोणा'सरितः पार्श्वतटेनाथ पथा गिरेः ।
उन्मत्त इव बभ्राम नष्टजीवितकौतुकः ॥ १४ ॥

14. He wandered through the bank of the Cedron brook and through the mountain path like a mad man, losing all interest in life.

उदितो दिवि तत्काले कर्मसाक्षी निशाकरः ।
निर्दिशन्निव तस्मै तां सरणिं मरणोन्मुखीम् ॥ १५ ॥

15. At that time rose up in the sky the moon, the witness of men's actions, as if to point out to him the path which would lead him to death.

विलोक्य स विधोर्बिम्बे श्याममङ्कमकम्पत ।
कुशिष्यमिव पापिष्ठं निर्मले शिष्यमण्डले ॥ १६ ॥

16. Seeing a dark spot in the disc of the moon he shuddered. It was like the bad, sinful disciple in the circle of spotless disciples.

सस्मार स महाश्चर्यं वत्सरत्रितयं गतम् ।
यदा स्वगुरुणा सार्धमवर्तत कृपाब्धिना ॥ १७ ॥

17. He remembered the wonderful three years, which had passed by, when he kept company with the Master, the ocean of mercy.

यदा स श्रुतवांस्तस्य दैवराज्यप्रभाषणम् ।
दृष्टवान् रोगिणां स्वास्थ्यमद्भुतानि बहूनि च ॥ १८ ॥

18. (He remembered the three years) when he heard His sermon on the kingdom of God, witnessed the healing of the sick, and many miracles performed by Him.

धृतवान् शिष्यसङ्घस्य कोशाधीशपदं स्वयम् ।
स्वच्छन्दमकरोत्सम्पद्विनियोगममत्सरम् १९ ॥

19. (He remembered the three years) when he was managing his business as the treasurer of the company of disciples, and freely spent money, unquestioned by any rival.

गुरुमर्पयितुं स्वेन कृतं कैतवचुम्बनम् ।
मर्षित्वा गुरुरब्रूत सरलस्निग्धवाङ्मयम् ॥ २० ॥

20. (He remembered the three years) when the Master, forgiving his treacherous kiss, which was a sequel to his betrayal, spoke to him in words straightforward and loving.

सर्वमेतदतीतं तद्वृत्तमेकैकमात्मनः ।
जजृम्भे क्षुब्धसामुद्रकल्लोलसदृशं हृदि ॥ २१ ॥
(कुलकम्)

21. All these past incidents, one after the other, burst forth in his heart, like the billlows of the agitated ocean.

नीरन्ध्रतरुपाषाणसङ्कुलेन पथा चरन् ।
स संप्राप भुवं कांचित् पङ्किलां पङ्किलाशयः ॥ २२ ॥

22. Treading through the path densely interspersed with boulders and trees, the sinful man reached a marshy place.

उन्नतानां तरूणामप्येकैकं स व्यलोकत ।
गुरोरारोपणायाग्रे दारुक्रुशमिवोद्धृतम् ॥ २३ ॥

23. He looked at the tall trees, one after another, each of which appeared to him like a woodden cross raised in front of him, for crucifying his Master.

आयताः स्वीयशाखास्ते प्रसार्यास्य मुखं प्रति ।
"पातकिन्! नाभविष्यच्चेत्तव जन्म" यथाऽवदन् ॥ २४ ॥

24. They stretched forth their long branches towards him, as if to say: "Villain, if only you hadn't been born!"

स्थित्वा स 'कुम्भकारस्य क्षेत्र'मित्यूषरावनौ ।
ददर्श सद्मनो ज्योत्स्नादीपितां स्तूपिकां स्फुटम् ॥ २५ ॥

25. Standing in the fallow ground called the 'Potter's Field' he saw distinctly illuminated in the moonlight, the dome of the Temple.

तां दृष्ट्वाऽकम्पत स्मृत्वा देवगेहं स पावनम् ।
विक्रीतं स्वेन यद्रात्रौ तस्यामेव दुरात्मना ॥ २६ ॥

26. Seeing that he shuddered, and he thought of

the Holy Temple of God which he, the evil one, had sold that very night.

शशाप स यहूदीययाजकान् स्वप्रलोभकान् ।
शशाप रौप्यमुद्राश्च याभिर्दासीकृतः प्रभुः ॥ २७ ॥

27. He cursed the Jewish priests who tempted him. He cursed the the pieces of silver by which his Master was enslaved.

शशाप स जनिं स्वस्य जनितारौ तथा निजौ ।
शशाप च भुवं यस्यां दुर्भगः सोऽप्यजायत ॥ २८ ॥

28. He cursed his own birth, and his parents who gave him birth. He cursed the earth on which he, a miserable man, was born.

ऊर्ध्वमालोक्य सोऽपश्यत्तरुमेकं पृथक् स्थितम् ।
प्रसारिताभिः शाखाभिराह्वयन्तमिवान्तिके ॥ २९ ॥

29. Looking up he saw a lonely tree, which seemed to invite him by stretching forth its branches.

शीघ्रमादाय रज्जुं स ग्रन्थिं बध्वा—ततः परम् ।
बहुना किं?—अथोद्बध्य स्वयं व्यापादितोऽभवत् ॥ ३० ॥

30. Quickly taking a rope and tying a knot—why speak more?—he hanged himself to death.

30. We have two accounts of Judas' death with interesting differences which have a value of their own as confirmation that both narratives relate the same occurrence. Mathew mentions only the hanging. Luke, quoting a discourse of Peter in the Acts (I : 16-18) has preserved the tradition

एवं स निर्ययौ शिष्यः स्वगुरोः प्राङ्महीतलात् ।
अमृष्यमीश्वरेणापि मत्वापमिति चिन्तयन् ॥ ३१ ॥

31. Thus departed the disciple from the world even before his Master, thinking that not even God could pardon his crime.

मन्दिरे याजकास्तेन निक्षिप्तान् रौप्यनाणकान् ।
गृहीत्वा चिन्तयामासुरेतैः कुर्याम किं न्विति ॥ ३२ ॥

32. The priests then took the silver pieces thrown by him in the Temple, and considered what to do with them.

भाण्डागारे न निक्षेप्यं जातु शोणितमूल्यकम् ।
इति मत्वा मन्त्रयित्वा चक्रुस्ते युक्तनिर्णयम् ॥ ३३ ॥

33. The blood money can never be put in the

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that Judas "falling headlong" burst in the middle and all his bowels gushed forth.* The two accounts apparently refer to different moments in the same event. First Judas hanged himself, and then the rope or the branch from which he hung broke, perhaps at the convulsive jerking of his body, and he plunged headlong. It is not unreasonable to suppose that the tree was on the edge of some ravine, so that the fall produced the consequences described by Luke. (Ricciotti)

33, 34, 35. According to the law the income from any malodorous transaction, such as prostitution, murder, or the like, could not be accepted as an offering to the Temple. And so, good causists that they were, they managed to find a compromise. They decided that the 30 shekels might well buy a place commonly known as the "Potter's Field" —perhaps because the ground was clay and there was a pottery workshop there—which could be set aside as a cemetery for the pilgrims who died while they were in Jerusalem. When the purchase was made the

treasury. Thus thinking they consulted together, and took a proper decision.

अक्रैषुस्तेन मूल्येन क्षेत्रं कुम्भकरस्य ते ।
यत्तु तस्य कुशिष्यस्य रुधिरेण कलङ्कितम् ॥ ३४ ॥

34. With that price they purchased the potter's field, which had been contaminated by the blood of that bad disciple.

हेतुना तेन सञ्जाता 'रक्तक्षेत्र'मिति प्रथा ।
क्षेत्रस्य तस्य चाद्यापि तन्नाम्ना व्यपदिश्यते ॥ ३५ ॥

35. By this reason the field came to be known as the 'Field of Blood' (Aceldama) and to this day it is known by that name.

कथं स रौप्यमुद्राभिः कोशाधीशः प्रलोभितः ?
कथमर्पयितुं देवं कृतिनं कृतवान्मतिम् ? ॥ ३६ ॥

36. How was it that he, the treasurer, was tempted by the silver coins ? How was he induced to betray the virtuous Master ?

"यथा लिखितमास्ते यन्मर्त्यपुत्रं प्रति श्रुतौ ।
तथैव यात्यसौ, धिक् तं येनासावर्पयिष्यते" ॥ ३७ ॥

37. "As it is written in the scriptures, concerning the Son of Man, so He goes; but woe unto him who betrays Him !"

"potter's Field" became commonly known as the "Field of Blood", in Aramaic Haceldama" (Acts I : 19) has stuck to it even to this day" (Ricciotti).

इदमस्मिन् गुरोर्वाक्यं प्रश्ने विकिरति प्रभाम् ।
मरणं मर्त्यपुत्रस्य प्रागेव विभुकल्पितम् ॥ ३८ ॥

38. This statement of the Master sheds light on this matter. The death of the Son of Man was predetermined by God.

कैकेय्या कृतमात्मनन्दनकृते यद्रामनिर्वासनं
तद्देवैः परिकल्पितं भुवनरक्षार्थं वदन्त्यागमाः ।
शिष्येण स्वगुरोः समर्पणमपि स्वार्थैकहेतोर्न तत्
प्रागेवेश्वरकल्पितं मनुजरक्षार्थं विदुः पण्डिताः ॥ ३९ ॥

39. The sacred books say that the banishment of Rama by Kaikeyi, for the sake of her son, was predetermined by the gods, for the welfare of the world. So also the betrayal of the Master by his disciple was actuated not by selfish motive alone, but was previously decided by God for the redemption of humanity, say learned men.

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39. KAIKEYI, daughter of the king of Kekayas was the youngest wife of king Dasaratha, and the mother of Bharata. When Rama, son of Dasaratha and his older wife Kausalya, was about to be installed as heir-apparent, Kaikeyi, at the instigation of her wicked nurse Manthara, insisted, by the two boons previously promised to her by the king, on the exile of Rama and the installation of Bharata as the "Yuvaraja". The old king was shocked at this unexpected request and tried to dissuade his wife from her evil intention, but she proved inexorable. At last Rama, to fulfil the word of his father, willingly went into exile, accompanied by his wife Sita and his brother Lakshmana. According to the Adhyatma Ramayana the exile of Rama, Sita's abduction by Ravana, etc. were all predetermined by the gods to bring about the destruction of Ravana and the demons, whose king he was, and that therefore, Kaikeyi was but an instrument in the hands of the gods for the accomplishment of their design.

एकः शिष्यगणे भवेद्यदि दुराचारः प्रभोः का क्षतिः
शिष्येष्वस्य यशस्करेष्वविचलप्रीतेषु सत्स्वन्तिके ।
मत्थादुल्बणमुद्गतेन दहता हालाहलेनाऽपि का
हानिः कौस्तुभमुख्यरत्ननिचयस्यैकाकरस्याम्बुधेः ॥४०॥

40. If one among the group of disciples turns evil-doer, what harm is there for the Master, while close to Him there are disciples who are of unflinching loyalty, and who strive to enhance His glory? What harm is there for the ocean by the burning Halahala poison which violently sprang up during the churning of the ocean, while it is the sole storehouse of jewels like the Kaustubha ?

इति क्रिस्तुभागवतमहाकाव्ये
यूदासस्य प्राणत्यागो नाम
एकोनत्रिंशः सर्गः

40. During the churning of the milky ocean by the gods on one side and the demons on the other, several precious things emerged from the ocean, such as the cow Surabhi, the Parijata tree, the goddess Lakshmi, the Apsara maidens, the moon, the jewel "Kaustubha", and also the dreadful "Halahala" poison. At last emerged Dhanwantari holding the vessel of nectar. As so many good things were the product of the ocean, it cannot be blamed for bringing forth one bad thing, viz. the Halahala poison.

त्रिंशः सर्गः

पीलातस्य विचारो निर्णयश्च ।

CANTO XXX

Pilate Tries and Sentences Jesus

यहूदानां समाजेन वधदण्डाय कल्पितः ।
दण्डानुमतये नीतो येशुर्देशाधिपान्तिकम् ॥ १ ॥

1. Jesus who was sentenced to death by the Sanhedrin of the Jews was led to the governor for obtaining his sanction.

देशाधिपस्तदा रोम्यसम्राजः प्रतिपूरुषः ।
'पीलात'नामकः क्रूरोप्यासीन्नीतिविशारदः ॥ २ ॥

2. The governor, the representative of the Emperor at that time was Pilate, who, though cruel by nature, was an expert at law.

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2. Since A. D. 26 Pontius Pilate had been Procurator in the name of Tiberius Caesar. He had been in Judea only a few years, but long enough to draw upon himself the bitterest hate of those over whom he ruled. It appears that he finally lost favour even with his masters, since in A. D. 36 the governor of Syria, Lucius Vitellius, sent him to Rome to justify himself before Tiberius. The emperor died before Pilate arrived in the metrapolis, but according to tradition he was exiled by Caligula into Gaul, where he killed himself (Papini).

श्रुतवान् स मुहुर्येशोरद्भुतं चरितं तथा ।
अज्ञासीच्च यहूदानां येशुना सह वैरिताम् ॥ ३ ॥

3. He had often heard about the wonderful life of Jesus, and was aware of the hostility the Jews bore towards Him.

प्रत्यूषे स महारावमाकर्ण्य भवनाद्बहिः ।
उत्थायालोकयामास महतीं जनमण्डलीम् ॥ ४ ॥

4. Early in the morning he was awakened by a great tumult outside his palace, and he rose up and saw a huge crowd of people.

असियष्टिधरां येशुं बद्धं नीत्वा हठात्पुरः ।
हसन्तीं भर्त्सयन्तीं तं प्रहरन्तीं च मुष्टिभिः ॥ ५ ॥
(युग्मकम्)

5. (He saw the crowd of people) who were armed with swords and cudgels, and were forcibly leading in front Jesus Who was bound, and Whom they were mocking, insulting and beating with their fists.

अशौचशङ्कया सौधाद्बहिः सम्मिल्य तिष्ठतः ।
ताञ्जनान् समुपेत्यासौ सहिष्णुरनुयुक्तवान् ॥ ६ ॥

6. For fear of pollution the people gathered outside the palace, but Pilate, a man of tolerance, stepped down to meet them, and asked them:

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6. To enter the house of a Pagan was, at least in Palestine, equivalent to contact with a corpse; it imprinted a stain that lasted seven days (Prat).

"अभियोगं कमेतस्य विरुद्धं मनुजस्य भोः ।
उपस्थापयथे "त्युक्तास्तं प्रत्याहुः पुरोहिताः ॥ ७ ॥

7. "What charge are you bringing against this man ?" When he asked thus, the priests answered:

"पातकी नाभविष्यच्चेदयं येशुरिमे वयम् ।
नानेष्यामात्र बध्वेममन्तिकं भवतः प्रभो !" ॥ ८ ॥

8. "Had not this Jesus been a criminal we would not have brought him bound before you, O Lord !"

असन्तुष्टः स तानाह "विचारं कुरुत स्वयम् ।
यूयमेवास्य युष्माकं व्यवस्थायां यथोदितम्" ॥ ९ ॥

9. Evidently displeased, he said to them: "You try Him yourselves, according to the rules of your laws."

"हन्तुं कमपि नास्माकमधिकारोऽस्ति" तेऽब्रुवन् ।
स तदा येशुमाहूय प्रविवेश स्वमन्दिरम् ॥ १० ॥

10. "We have no authority to kill anybody" they replied. Then he called Jesus and entered the palace.

तं वीक्ष्य बन्दिनं दिव्यं शान्तमन्तिकमागतम् ।
विस्मितः सानुकम्पश्च बभूव भरणाधिपः ॥ ११ ॥

11. The governor, seeing the prisoner who appeared divine and calm was struck with astonishment and compassion.

तथापि संयतात्मा सन्नपृच्छत्स गुरुं तदा ।
"किमसि त्वं यहूदानां राजा ? तद्ब्रूहि सांप्रतम्" ॥ १२ ॥

12. However, controlling himself he asked the Master: "Are you the king of the Jews ? Tell me that now."

प्रत्यपृच्छत्प्रभु"र्ह्येतत् किं भवान् भाषते स्वयम् ?
अथवा किं परैरुक्तो मद्वृत्तान्तपुरस्कृतम् ?" ॥ १३ ॥

13. The Lord put to him a counter question: "Do you say this of your own accord, or did others say it to you about me ?"

पीलातस्य गिरो भावं ज्ञात्वैवं वदति प्रभौ ।
निगुह्य विस्मयं जातं स येशुं प्रत्यभाषत ॥ १४ ॥

14. When the Lord said so, understanding the implication of Pilate's words, Pilate marvelled, but controlling himself he answered Jesus :

"यहूदः किमहं ? युष्मज्जनैश्चैतैः पुरोहितैः ।
मयि त्वमर्पितो; ब्रूहि किमकारि त्वयेति माम्" ॥ १५ ॥

15. "Am I a Jew ? Your own nation and these priests have handed you over to me. Tell me, what have you done ?"

"ऐहिकं नास्ति मे राज्यं; अभविष्यत्तदैहिकम् ।
यद्ययोत्स्यन्त मे भृत्याः शत्रुभ्यो मम मुक्तये" ॥ १६ ॥

16. "My kingship is not of this world. If it were

of this world, my servants would fight for my release from the enemies."

बुद्ध्वा स नास्ति सम्राजः प्रतियोगीति सत्वरम् ।
पीलातः पृष्टवान् भूय"स्तर्हि राजासि किं? वद" ॥ १७ ॥

17. Quickly perceiving that He was no rival to the Emperor, Pilate asked Him again: "Then are you a king, tell me."

येशुराह "भवानेव ब्रूते राजाहमस्मि यत् ।
तदर्थं जातवान् भूमौ तदर्थमहमागतः ॥ १८ ॥

18. Jesus said: "You yourself say that I am a king. For this reason I was born, and for this I came into the world.

साक्ष्यं सत्यस्य दातव्यं मयेत्यहमिहागतः ।
सत्यसम्बन्धिनः सर्वे शृण्वन्ति वचनं मम" ॥ १९ ॥

19. "I have come here to bear witness to truth. Everyone who is attached to truth hears my words."

"सत्यं किं"मिति पप्रच्छ पीलातो नियमे पटुः ।
अद्यापि वर्तते ह्येषः प्रश्नस्तस्य निरुत्तरः ॥ २० ॥

20. "What is truth?" asked Pilate, an expert in the law. Even today this question of his remains unanswered.

नायं विपत्करोऽस्तीति स्वयं निश्चित्य सत्वरम् ।
स पुनर्बहिरागत्य जनौघमिदमब्रवीत् ॥ २१ ॥

21. Deciding at once that this man is not of a dangerous sort, he came out again, and said to the crowd:

"न मया दृश्यते दोषः कोऽप्यस्मि"न्निति तद्वचः ।
श्रुत्वाऽतृप्तिं स्फुटीचक्रुः प्रतिषेधरवैर्जनाः ॥ २२ ॥

22. "I find no crime in this man." Hearing this the people exhibited their discontentment by shouts of protest.

कांश्चिदप्यभियोगांस्ते देवनिन्दनवर्जितान् ।
राष्ट्रसम्बन्धिनो भूयस्तद्विरुद्धानुपाक्षिपन् ॥ २३ ॥

23. They again put forward some charges against Him, not connected with blasphemy, but of a political nature.

"राज्येऽस्मिन्नसकृच्चास्मज्जनानुत्तेजयत्यसौ ।
आरभ्य गालिलादेतत्स्थानं यावत्प्रभाषते ॥ २४ ॥

24. "He stirs up people of this country and goes about preaching from Galilee even to this place.

24, 25. Every word was a lie. Jesus had commanded men to render unto Caesar that which was Caesar's. He paid no attention whatever to the Romans. He said that He was Christ, but not in the coarse,

राजाहमिति भाषित्वा दूषयत्यन्वहं जनान् ।
करदानं केसराय निवारयति निर्भयम्" ॥ २५ ॥

25. Proclaiming 'I am a king' he perverts the people daily, and daringly forbids payment of tribute to Caesar."

श्रुत्वा गालिलसंज्ञां स जहर्ष, विषयो ह्ययम् ।
हेरोदस्यास्ति, तेनैव विचारः क्रियतां गुरोः ॥ २६ ॥

26. When Pilate heard the name 'Galilee' he was glad, for this Province belonged to Herod. Let him (Herod) then conduct the trial of the Master.

तयोरधीशयोरासीन्मिथो वैरं चिरन्तनम् ।
येशोः समर्पणं मैत्रीस्थापनाय भवेद्ध्रुवम् ॥ २७ ॥

27. These two rulers were for long at enmity with each other. Handing over Jesus to Herod would certainly be conducive to the establishment of their friendship.

इति मत्वा प्राहिणोत्स हेरोदस्यान्तिकं गुरुम् ।
वैरकाले कृता प्रीतिः सौहृदाय भविष्यति ॥ २८ ॥

28. Thus thinking he sent the Master to Herod. An act of friendliness done during the period of enmity brings about friendship.

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political meaning of a king of the Jews, and He did not stir up the people, but wished to make of an unhappy and degraded people a blessed kingdom of saints (Papini).

हेरोदस्तु चिराद्येशुं दिदृक्षुः समवर्तत ।
इयेष च तदाश्चर्यकर्म किञ्चन वीक्षितुम् ॥ २९ ॥

29. Herod, however, had long desired to see Jesus and to witness some miracles performed by Him.

तस्माद्येशुमपृच्छत्स बहून् प्रश्नांस्तथाप्यसौ ।
स्थित्वा नम्रशिरास्तस्मै मौनमेवोत्तरं ददौ ॥ ३० ॥

30. Therefore he asked Jesus many questions; but He, standing with His head bent down, answered him only with silence.

'मा दत्त पावनं श्वभ्यः सूकरेभ्यश्च मुक्तिकाः' ।
इत्यात्मनः सूक्तिमेव स तस्थावाचरन्निव ॥ ३१ ॥

31. He seemed to be putting into action His own dictum that sacred things should not be thrown to dogs, and that pearls should not be cast before swine.

स नृपः सोपहासं तं राजकीयं सिताम्बरम् ।
परिधाप्य प्राहिणोच्च पीलातस्यान्तिकं पुनः ॥ ३२ ॥

32. That king mockingly arrayed Him in white royal garments and sent Him back to Pilate.

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32. Bethinking himself of treating Christ as a tinsel king, he has him grotesquely clothed in a bright robe such as oriental monarchs used to wear on solemn occasions (Prat).

मित्रे बभूवतुस्तस्मिन्दिने तौ शासकावुभौ ।
एकीकरोति हि क्रिस्तुर्मित्राण्येव रिपूनपि ॥ ३३ ॥

33. On that very day those two rulers became friends. Christ brings enemies together and makes them friends.

प्रत्यागतं ततो येशुं जनसङ्घैः समावृतम् ।
दृष्ट्वा बुद्ध्वा गतं सर्वं पीलातस्तानभाषत ॥ ३४ ॥

34. Seeing Jesus, who had then come back, surrounded by the crowds, and learning all that had happened, Pilate said to them:

"विचारं कुर्वता युष्मत्समक्षं प्राङ्मया पुनः ।
आरोपितानां दोषाणामेकोऽप्यस्मिन्न लक्षितः ॥ ३५ ॥

35. "On examining him in your presence, I did not find this man guilty of any of the charges you brought against him.

"हेरोदेनापि नो दृष्टस्तस्मिन् दोषो हि कश्चन ।
नापराद्धमनेनैवं वधदण्डाय किञ्चन ॥ ३६ ॥

36. "Neither did Herod find any guilt in Him. Thus nothing deserving of death has been done by Him.

"अतः प्रहृत्य तं पश्चान्मोचयिष्यमि" सोऽवदत् ।
तदा जगदुरुच्चैस्ते "क्रुशमारोप्यतामयम्" ॥ ३७ ॥

37. I will therefore chastise him and release him."

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37. The administration of scourging was part of the soldiers' duty. It

he said. Then they cried out aloud: "Let Him be crucified !"

कथमप्यात्मना येशुमिच्छन्मोचयितुं तदा ।
अचिन्तयदुपायं स नीतिज्ञोऽप्यनवस्थितः ॥ ३८ ॥

38. He was a fickle-minded man, though well versed in the law. Desiring to release Jesus at any cost, he was thinking of some plan to effect that.

यदा नीतः कशाघातदण्डाय गुरुरङ्गनम् ।
समेत्य भृतको लेखं पीलाताय ददौ तदा ॥ ३९ ॥

39. While the Master was being led to the courtyard for being beaten with whips, a servant came to Pilate and handed him a letter.

साध्वी 'क्लावती'स्यस्य पीलातस्य परिग्रहः ।
अधिकृत्य गुरुं तस्मै सन्देशं प्राहिणोदिमम् ॥ ४० ॥

40. It was that virtuous woman Claudia, wife of Pilate, who sent him this message concerning the Master.

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was a cruel and degrading punishment. The whip, usually made of small iron chains ending in metal balls or points, tore out strips of flesh. The scourge made of thongs, to which were attached small bones was hardly less terrible. The victim was tied to a post, and his blood would stream down to the ground as the scourge cut the skin. (Lagrange).

40. We know nothing of her except her name. According to the gospel of Nicodemus her name was Claudia Procula; and if this name was really hers, she may have belonged to the Gens Claudia, distinguished and powerful at Rome (Papini).

His wife's message must have made a deep impression on Pilate..... He was certainly susceptible to the mysterious signs which enjoyed so much credence among the Romans of his day. All Rome was sure that Julius Caesar would have escaped the daggar thrusts on the fatal

"मा भून्नीतिमताऽनेन व्यापारस्तव कश्चन ।
तत्कृतेऽद्य मम स्वप्ने सम्भूताऽधिकयातना" ॥ ४१ ॥

41. "Have nothing to do with that righteous man; for I have suffered much over Him today in a dream."

दौहित्री केसरस्यासीदेषा योषाकुलोत्तमा ।
यस्या भर्तृपदाल्लेभे देशाधीशपदं हि सः ॥ ४२ ॥

42. This noble lady was the grand daughter of the Caesar, by marrying whom Pilate obtained the governorship.

कलावती पतिं येशोर्विमोचनमयाचत ।
रावणं मैथिलीमोक्षं पुरा मन्दोदरी यथा ॥ ४३ ॥

43. Claudia beseeched her husband to release Jesus, even as Mandodari, in olden days, begged of Ravana, her husband, the release of Maithili (Sita).

पठित्वा लिखितं तस्या येशुं मोचयितुं पुनः ।
कृत्वा मतिं यहूदान् स भूयोऽप्येवमभाषत ॥ ४४ ॥

44. Having read her letter Pilate again made up his mind to release Jesus. He again said to the Jews:

Ides of March if he had listened to his wife Calpurnia, who begged him not to go to the Senate that day because the night before in a dream she had seen him pierced by many wounds. So Claudia's warning was certainly another reason for doing all he could do to release "that just man", his prisoner (Ricciotti).

43. MANDODARI, wife of Ravana the king of the demons. She is regarded as one of the five very chaste women. She advised her husband to deliver Sita to Rama and thus save himself from certain ruin, but he turned a deaf ear to her advice.

"एको मोचयितव्योऽस्ति कारालयनिवासिनाम् ।
निस्तारपर्वणीत्येषा रीतिर्वो विदिता मया ॥ ४५ ॥

45. "I know it is the custom here to release a prisoner on the feast of the passover.

कारागुप्तो बराबासो येशुरेष पुरः स्थितः ।
कतरस्यैतयोर्यूयं मत्तो वाञ्छथ मोचनम् ?" ॥ ४६ ॥

46. There is Barabbas, who is shut up in prison; and here is Jesus before you. Which of these two do you want me to release ?"

"बराबासं मोचय त्व"मैककण्ठ्येन तेऽवदन् ।
"किं येशुं प्रति कर्तव्यं ?" "क्रुशमारोप्यतामयम् !" ॥४७॥

47. In one voice they shouted: "Release Barabbas!" "What then is to be done with Jesus?" "Let him be crucified!"

स येशोर्धर्मतातस्य योसफाख्यमुनेः सखा ।
शामुवेलाख्यया पूर्वं विदितो जननायकः ॥ ४८ ॥

48. This man was the friend of the sage Joseph, the spiritual father of Jesus, and the leader of the people, formerly known by the name Samuel.

वैदेशिकबहिष्कारसङ्गरे रोम्यकान् बहून् ।
स जघान बराबास इति व्याजाख्यया चरन् ॥ ४९ ॥

49. He, moving about under the false name of Barabbas, had killed many Romans in the fight to drive out foreigners.

गृहीतः स भटैर्बद्ध्वा क्षिप्तः कारालये चिरात् ।
वधदण्डं समासन्नमाशङ्क्यागमयद्दिनम् ॥ ५० ॥

50. He was caught, bound, and imprisoned for long and was passing his days in constant fear of impending capital punishment.

कशाहतमसृक्स्नातं गुरुं कण्टकशीर्षकम् ।
पीलातो वीक्ष्य तानाह "नरोऽयं दृश्यता"मिति ॥ ५१ ॥

51. When Pilate saw the Master Who was beaten with whips, Who was bathed in blood, and Who bore a crown of thorns, he exclaimed: "Behold the man!"

पुरोहिता जनाश्चैनं दृष्ट्वा प्रोचैरवादिषुः ।
"क्रुशमारोप्यतां शीघ्रं क्रुशमारोप्यतामयम्" ॥ ५२ ॥

52. The priests and the people seeing Him cried aloud: "Crucify him quickly! Crucify him!"

"यूयमेव गृहीत्वा तमारोपयत भोः क्रुशम्" ।
इत्युक्तास्तेन ते सद्यो जगदुर्मुख्ययाजकाः ॥ ५३ ॥

53. "You take him and crucify him yourselves" said Pilate, but the chief priests immediately replied:

"अस्त्यस्माकं व्यवस्था तु ययाऽसौ मृत्युमर्हति ।
यतः सः प्रोक्तवानीशपुत्रमात्मानमुद्धतः" ॥ ५४ ॥

54. "We have a law according to which he deser-

51. The ordinary Jewish penalty for blasphemy was stoning: At the time of Jesus, however, crucifixion had been in use for many years among the Jews of Palestine; it had been introduced among them when they first came in contact with the Romans, especially in the year 63 B. C. when Pompey the great captured Jerusalem (Ricciotti).

ves death, for this insolent man called himself the Son of God."

ईशपुत्र इति श्रुत्वा पीलातोऽभूद्भयाकुलः ।
उपेत्य येशुं पप्रच्छ "कुत्रत्यस्त्वं वदे"ति सः ॥ ५५ ॥

55. When Pilate heard the words 'Son of God' he was struck with fear. He approached Jesus and asked Him: "Where are you from? Tell me."

येशुस्तु मौनमालम्ब्य तस्मै नह्युत्तरं ददौ ।
भूयोऽप्यपृच्छत्पीलातः "किं न मां प्रतिभाषसे ? ॥ ५६ ॥

56. But Jesus kept silent and gave him no reply. Pilate again asked Him: "You will not speak to me?

किं न जानासि हन्तुं त्वां मोक्तुं वा प्रभुताऽस्ति मे ?"
तदा विहाय मौनं स येशुस्तं प्रत्यभाषत ॥ ५७ ॥

57. Do you not know that I have power to kill you or to release you?" Then Jesus broke His silence and replied:

"नाऽदास्यदूर्ध्वतस्तुभ्यं यदि तर्ह्यधिकारिता ।
मद्विरुद्धा नाभविष्यत्तव क्वापि ब्रवीम्यहम् ॥ ५८ ॥

58. "I say, you would have no power over me unless it had been given you from above.

"तस्मान्महत्तरेणापि पापेनोपहतः स्थितः ।
स नरो भवतः पाणौ येनाद्याहं समर्पितः" ॥ ५९ ॥

59. Therefore the man who delivered me into your hands has the greater sin."

तच्छ्रुत्वा तं मोचयितुं पुनश्च यतते स्म सः ।
गृहीत्वा तं समारम्भमुच्चैरूचुर्विपक्षिणः ॥ ६० ॥

60. Hearing this, Pilate made yet another attempt to release Him. Seeing this move, the enemies loudly cried:

"यदीमं मोचयत्येवं न केसरसखो भवान् ।
यः कश्चित् कुरुते भूपं स्वं केसररिपुर्हि सः" ॥ ६१ ॥

61. "If you release this man, you are no friend of Caesar's; for everyone who makes himself a king is an enemy of Caesar."

आकर्ण्य तर्जनोक्तिं तां तेषां चिन्ताकुलो भवन् ।
शनैरुपविवेशासौ विचारासनसीमनि ॥ ६२ ॥

62. Hearing their threatening words Pilate became thoughtful. He slowly sat down on the judgement seat.

केसरस्पर्धिने दद्यान्मुक्तिं चेत्सा भविष्यति ।
कुठारः स्वप्रभुत्वस्य तथा कण्ठस्य चात्मनः ॥ ६३ ॥

63. If he were to grant release to a rival of Caesar, that will be an axe to his position, as well as to his neck.

इत्यालोच्य पराभूत इव तद्धर्मसङ्गरे ।
अनिच्छन्नप्यर्पयितुं तेभ्यस्तं कृतवान्मतिम् ॥ ६४ ॥

64. Thus reflecting, and like one defeated in that battle for righteousness, he decided though reluctantly, to hand Him over to them.

उपविश्यासने पश्चात्तोयेन स्वकरावुभौ ।
समक्षं जनसङ्घस्य प्रक्षाल्य स जगाद तान् ॥ ६५ ॥

65. He seated himself in his seat, and then washed his hands before the people, saying to them.

"निर्दोषोऽहं महासाधोरस्य शोणितपातने ।
निबोधते"त्यभिहिताः प्रोच्चैरूचुर्जनास्तदा ॥ ६६ ॥

66. "I am innocent of this just man's blood; be it

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64. Spenser in his "Fairy Queen" described Pilate all the rest of his life as continually washing his hands. Lady Macbeth did this, but as water could not wash Pilate's heart, so Lady Macbeth complained:

Will all great Neptune's ocean wash this blood
Clean from my hand? No..... (Fulton Sheen).

66. This wish or prayer suggests a brief reflection which is, after all, not irrelevant to the trial of Jesus. It was expressed unanimously both by the spiritual leaders of Judaism and a large representation of the people of Jerusalem; it was therefore a truly representative voice of the people. Today anyone who can read can decide for himself whether or not it has come true merely by contemplating the evidence of history.

In our day the question has been taken up again by those very "children" mentioned in the prayer. These "children" in 1932 set up in Jerusalem a special tribunal composed of five outstanding Israelites in order to re-examine the sentence. Their verdict, passed with a 4 to 1 vote, was that the ancient sentence of the Sanhedrin should be revoked; they affirmed that "the innocence of the accused was proved, his condemnation was one of the most terrible errors ever

known to you." When he said so the people loudly shouted:

"अस्य शोणितमस्माकं सन्ततीनां च नः सदा ।
शिरःसु वर्तता" मेवमुक्त्वा चक्रुर्जयारवम् ॥ ६७ ॥

67. "His blood be on us and on our children for ever." Thus saying they shouted cheers of victory.

क्रुशारोपवधार्थं स यहूदानां करेषु तम् ।
अर्पयामास हन्तव्यं यज्ञीयाजस्निवानवत् ॥ ६८ ॥

68. He handed Him over to the Jews to be crucified, like the innocent sacrificial lamb which is going to be slain.

क्व गता प्रभुता तस्य ? क्व गता धर्मधीरता ?
स्वपदं स परं मेने न तु सत्यं सनातनम् ॥ ६९ ॥

69. Where has his (Pilate's) power gone? and where his heroic love for righteousness? He regarded his own position above all, and not the Truth Eternal.

धीरोऽपि वत्सलं पित्रस्त्रिवारं गुरुमत्यजत् ।
गोपायितुं निजात्मानं विमतेभ्यो भयाकुलः ॥ ७० ॥

70. Peter, though brave, denied his dear Master thrice, because he wanted to hide himself, being afraid of the enemies.

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committed by men and the Hebrew race would be honoured in making reparation for it." (From the report in the Parisian review "Jerusalem", 1933, May-June, Page 464) (Ricciotti).

'अश्वत्थामा हतोऽस्ती'ति व्याजोक्त्या वञ्चितो गुरुः ।
धर्मजेन रणे धर्मधीरेणापि जयैषिणा ॥ ७१ ॥

71. The preceptor (Drona) was deceived by the words "Aswatthama has been killed" uttered by Dharmaputra, who was eager to achieve victory in the battle, though he was heroic in his love for righteousness.

यूदासश्चुम्बनेनात्मगुरुं स्वार्थविमोहितः ।
अर्पयामास; लोकेऽस्मिन् सर्वः स्वार्थं समीहते ॥ ७२ ॥

72. Judas betrayed his Master with a kiss because he was tempted by selfish interest. In this world everyone seeks his own interest above everything.

घातकं स बराबासं मोचयामास बन्धनात् ।
व्यालमुद्घाट्य मञ्जूषां व्यालग्राहीव तत्क्षणम् ॥ ७३ ॥

73. Pilate immediately released the murderer Barabbas from the prison, just as a snake-charmer lets out the snake from the basket.

बन्धमुक्तः स निर्गन्तुमुद्यतः स्पष्टमैक्षत ।
सखीभिर्वेष्टितां कांचित् स्त्रियं दूरस्थितां तदा ॥ ७४ ॥

74. Having been released from the prison he was

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71. 'Aswatthama hatah'—See notes on Canto XXIX St. 8.

72. The last line is a quotation from Magha, the author of "Sisupalavadha."

73. Jesus Barabbas, a student in the school of the Scribes, lamenting over the loss of the Jewish kingdom, and hating Judea's pagan masters, was probably a Zealot, and had been captured in one of the unsuccessful revolts, so common at that time. Barabbas, although an assassin, was a patriot, a martyr, persecuted by the foreigners (Papini).

about to leave the place when he saw a lady standing at a distance, surrounded by her women friends.

नीलोत्तरीयाञ्चलेन कृतशीर्षावगुण्ठनाम् ।
कृशाङ्गीं तीव्रशोकार्तां रूपिणीमिव यातनाम् ॥ ७५ ॥

75. The lady wore a veil formed by one end of her blue mantle. She was of a slender body, and was affected by deep sorrow, so that she appeared to be the embodiment of affliction.

पञ्चाशद्वर्षदेशीयामपि सुन्दरविग्रहाम् ।
वक्षसि न्यस्तहस्ताब्जां सखीहस्तावलम्बिताम् ॥ ७६ ॥

76. Though about fifty years of age, she possessed a lovely form. Her beautiful hand rested on her breast. She was supported by a female friend.

द्वयोर्मरिययोर्मध्ये मग्दलावेथनीययोः ।
विशाखातारयोर्मध्ये चन्द्रलेखामिव स्थिताम् ॥ ७७ ॥
(विशेषकम्)

77. In the midst of the two Marys, Mary Magdalene and Mary of Bethany, she appeared like the digit of the moon in the midst of the two 'Visakha' stars.

प्रत्यभिज्ञातवांस्तां स चिरदृष्टामपि द्रुतम् ।
मरियां पूर्वमित्रस्य जायां येशोश्च मातरम् ॥ ७८ ॥

78. Though he was meeting her after a long time he immediately recognised her as Mary, wife of his old friend, and the mother of Jesus.

सकृदेव स तां पश्यन् स्थित्वा चिन्ताकुलः क्षणम् ।
जगाम बन्धुभिः सार्धं कृतसंग्रामनिश्चयः ॥ ७९ ॥

79. He looked at her only once, and stood thoughtful for a moment. Then he walked off with his relatives, making up his mind to continue the fight.

साऽपि तं वीक्ष्य चाऽजानाद्धर्तुः पूर्वसखं जवात् ।
शामुवेलाभिधं पश्चाद्'बरावासा'ख्यया श्रुतम् ॥ ८० ॥

80. She too saw him, and quickly recognised him as Samuel, the old friend of her husband, who later adopted the name 'Barabbas'.

तस्मै यदृच्छासमवाप्तमुक्तये
नाऽसूयति स्मात्मगुणैर्यशस्विनी ।
स्मृत्वा शिमोनोक्तमवार्यमीश्वर-
प्रवृत्तिमार्गं तु विचार्य सा स्थिता ॥ ८१ ॥

81. She who was famous for her inherent virtues, did not at all feel envious of him, who secured his relief by chance; for she remembered the words of Simeon, and stood thinking that the ways of God are inevitable.

इति क्रिस्तुभागवतमहाकाव्ये
पीलातस्य विचारो निर्णयश्च

त्रिंशः सर्गः

एकत्रिंशः सर्गः

येशोः क्रुशारोपणम् ।

CANTO XXXI

The Crucifixion

प्राणदण्डनिदेशं भूलोकपापभरैः सह ।
संवहन् सौधसोपानादवरुह्य गुरुर्ययौ ॥ १ ॥

1. Bearing on His head the death sentence, along with the weight of the sins of the world, the Master stepped down from the palace and walked forth.

कशाहतक्षतस्यन्दिरुधिरस्नातविग्रहम् ।
कण्टकापीडशीर्षं तं यहूदाः समुदाहसन् ॥ २ ॥

2. The Jews mocked Him, whose body was bathed in the blood flowing from the wounds caused by beatings with whips, and who wore on His head a crown of thorns.

ये राजेत्यभ्यनन्दंस्तमतीते रविवासरे ।
त एव गर्हयन्त्यद्य; विचित्रा हि मतिर्नृणाम् ॥ ३ ॥

3. They who greeted Him as king the previous

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3. The inconstancy and fickleness of a crowd is not enough to explain this change of attitude. The calumnies and intrigues of the Pharisees from Judea surely contributed; but there were for it more direct and

Sunday, the very same persons now insult Him. Strange are the ways men's mind works!

प्रस्थानं जनसङ्घस्य शीघ्रं विरचितं तदा ।
याजकप्रमुखैर्नीतं रोम्यसैनिकसङ्कुलम् ॥ ४ ॥

4. A procession of people was immediately formed, reinforced by Roman soldiers, and led by the chief priests.

दण्ड्येनैव हि वोढव्यं दण्डनोचितसाधनम् ।
इत्येते क्रुशमानोय तत्स्कन्धोपर्यतिष्ठिपन् ॥ ५ ॥

5. It was the custom that the instrument of torture should be borne by the victim. So they brought a cross, and placed it on His shoulders.

सर्वेषामग्रतः प्रायादश्वारूढः शताधिपः ।
पदातिभिश्चानुयातः कैश्चिद्विहितशिक्षणैः ॥ ६ ॥

6. In front of all, on horseback, rode the centurion, followed by some foot soldiers, who were well disciplined.

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more personal reasons. Souls gradually surfeited by the sight of miracles began to experience a sense of disappointment which they had not felt at the beginning. This Messias was so different from the one that they had expected! This man who called the poor blessed, who praised renunciation and sacrifice, who demanded that they render to Caesar the things that are Caesar's, this man did not correspond to their gross ideal. So they had been mistaken when they had hailed him as Saviour and Liberator of Israel (Prat).

5. Condemned criminals dragged their own gibbets to the place of execution, and however cruel might have been the scourging so recently suffered by them, ordinarily enough strength was spared them to support this load; but it was not so with Jesus, altogether exhausted after the agony of Gethsemne, the sweat of blood, and the lashes at the hands of the lictors (Fouard).

आदिष्टौ वधदण्डाय चौरौ द्वौ येशुना सह ।
संवहन्तौ क्रुशौ तस्य पार्श्वयोरेव जग्मतुः ॥ ७ ॥

7. On either side of Jesus walked two thieves who were sentenced to death and were carrying their crosses.

भारेण दुर्वहेणासृक्पातेन च परिस्खलन् ।
स पपात महाशाखश्छिन्नमूल इव द्रुमः ॥ ८ ॥

8. Due to the unbearable weight of the cross, and the flow of blood, the Master faltered and fell down like a tree with long branches whose roots were cut off.

यद्ययं गतजीवार्धो मृत्युं गच्छेदिह स्वयम् ।
क्रुशारोपस्तर्हि न स्यादित्याशङ्क्यारयः स्थिताः ॥ ९ ॥

9. The enemies stood alarmed when they thought that, if this man, whose life was half gone, were to die on the spot, then there would be no crucifixion.

आसीत्तत्र जनौघस्य मध्ये सैरीनदेशजः ।
शिमोनाख्यो दिदृक्षुस्तत्स्रस्थानं पथि यः स्थितः ॥ १० ॥

10. There was in the midst of the crowd, on the road, a man, Simon by name, belonging to the province

10. We know nothing more of this merciful-hearted man who lent his broad countryman's shoulders to lighten Jesus's load, but we know that his sons, Alexander and Rufus, were Christians, and it was extremely probable that they were converted by their father's telling them of the death of which he was an enforced witness (Papini).

of Cyrene, who was standing there viewing the procession with curiosity.

दृष्ट्वा वैदेशिकं दूरात्तं सेनानीरिरादिशत् ।
येशुमुत्थाप्य कर्तुं च तस्य साह्यं यथोचितम् ॥ ११ ॥

11. Seeing that foreigner standing at a distance, the commander of the soldiers asked him to raise Jesus and render Him necessary help.

कराभ्यां स बलिष्ठाभ्यां यदा तं क्रुशमस्पृशत् ।
तदाऽज्ञातसिधोऽप्येष शिमोनोऽभूदनश्वरः ॥ १२ ॥

12. The moment he touched the cross with his mighty hands, Simon, hitherto an unknown person, became immortal.

"य इच्छत्यनुगन्तुं मां क्रुशं धृत्वाऽनुगच्छतु" ।
निमन्त्रितानां तेनैवं शिमोनः प्रथमोऽभवत् ॥ १३ ॥

13. "Whosoever wishes to follow me let him take up his cross and follow me". Among those who were thus called by Jesus, Simon became the foremost.

महान्तो जनसङ्घाश्च वध्यांस्ताननुवव्रजुः ।
तन्मध्ये योषितोऽप्यासन् विलपन्त्यः प्रभुं प्रति ॥ १४ ॥

14. A great crowd followed them who were to be crucified. And among them were women also, who were weeping over the Lord.

He did not merely help Jesus to carry his cross, as artists imagine; he carried it entirely, walking behind Jesus. The Gospel is explicit on this point (Prat).

काचिद् 'वेरोणिगा'भिख्या गत्वा निर्भयमग्रतः ।
ममार्ज रुधिरक्लिन्नं वाससा वदनं गुरोः ॥ १५ ॥

15. A certain lady, Veronica by name, walked daringly to the front, and with a piece of cloth wiped the face of the Master which was wet with blood.

चित्रं ! तद्वदनच्छाया वस्त्रेऽदृश्यत मुद्रिता ।
असृजा चित्रकारेण रूपरेखाङ्किता यथा ॥ १६ ॥

16. Stange to say, the likeness of His face was imprinted on the cloth, as if it were outlined in blood by an artist.

बह्व्यश्च योषितो दोर्भ्यां प्रहृत्य निजवक्षसि ।
तदर्थं व्यलपन्, प्रायः स्त्रियो हि मृदुचेतनाः ॥ १७ ॥

17. Many women were beating their breasts and lamenting over Him; for women in general, are tenderhearted.

परिवृत्य मुखं येशुस्ताः सगद्गदमब्रवीत् ।
"मा मदर्थं रुदित भो यिरूश्लेमस्य पुत्रिकाः ॥ १८ ॥

18. Jesus, turning His face, spoke to them sobbing: "O you, daughters of Jerusalem, weep not for me.

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17. It is worthy of remark that no woman takes an active part in the passion of Christ. Pilate's wife seeks to ward off from him the death sentence; the daughters of Jerusalem weeping follow him on the road to Calvary; the holy women of Galilee stand at the foot of his cross and care for his burial (Prat)

यूयं तु रुदित स्वार्थं स्वापत्यार्थं च साम्प्रतम् ।
यतो दिनानि चायान्ति दुःसहान्यविलम्बितम् ॥ १९ ॥

19. But weep for yourselves and for your children, for the days will come before long, which shall be unbearable.

यदा जनः प्रवक्ष्यन्ति 'वन्ध्या एव हि मङ्गलाः ।
अप्रसूतोदरं धन्यं धन्यौ चापायितौ स्तनौ' ॥ २० ॥

20. Then people will say: 'bessed are the barren and the wombs that never bore, and the breasts that never gave suck.'

गिरीन् संबोध्य वक्ष्यन्ति पततास्मास्विति स्वयम् ।
शैलान् संबोध्य वक्ष्यन्ति तेऽस्मांश्छादयतेति च ॥ २१ ॥

21. Then they will say to the mountains, 'Fall on us' and to the hills, 'Cover us'.

यद्येतत्क्रियते ह्यैर्हरिते सरसे द्रुमे ।
का गतिस्तर्हि शुष्कस्य पादपस्य भविष्यति ?" ॥ २२ ॥

22. For, if they do this to the wood that is green, what will they not do to dry wood ?"

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22. The meaning is—If these things which the pious women deplored with tears that day were befalling the innocent condemned to death, what would happen forty years later when the destruction of Jerusalem would overwhelm "a sinful nation, a people laden with iniquity a wicked seed, children of perdition" as Isaias had expressed it. (Ricciotti).

एतानि वचनान्यस्य गर्भितार्थान्यसूचयन् ।
भाविनं दारुणं नाशं [illegible] ॥ २३ ॥

23. These words of His, full of meaning, indicated the terrible calamity that was to befall the citizens of Jerusalem.

बलिना रोम्यसम्राजा पुरं ध्वस्तं भविष्यति ।
असुराणामदम्यानां नगरीव पुरारिणा ॥ २४ ॥

24. For the city will be totally demolished by the powerful Roman Emperor, like the city of the irrepressible Asuras by the Destroyer of the cities (Siva)

ततस्ते सह चौराभ्यां निन्युराकृष्य तं गुरुम् ।
'कपाल'संज्ञया ख्यातगिरिभूमेरधित्यकाम् ॥ २५ ॥

25. Then they dragged the Master along with the two thieves to the top of the hill known by the name of "Skull" (Golgotha).

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24. "TRIPURA" or a collection of three cities of gold, silver and iron were built in the sky, air and earth for the demons by Maya, their architect. These were burnt down along with the demons inhabiting them, by Siva at the request of the gods. Similarly the emperor Titus will destroy the city of Jerusalem, along with its inhabitants.

25. Just outside the walls at the northern end of the city there was a little rocky mound, a few yards higher than the surrounding terrain, the appearance of which had prompted its picturesque name "the Skull", or in Latin "Calvaria", and in Aramaic "Golgotha". It was an ideal spot for crucifixion, for on it the condemned man would hang in full view, and since it was such a short distance from the city gate, many people were sure to pass that way. Besides this, there was a tomb near by, and perhaps more than one, and so the place fitted this last condition too (Fouard).

सैनिकास्तस्य वासांसि गृहीत्वा संविभेजिरे ।
एकैकस्य निमित्तं तान्येकैकांशमिति क्रमात् ॥ २६ ॥

26. The soldiers then stripped Him and divided His clothes among themselves, giving to each person a portion of them.

अथ येशुं च चौरौ ते वामदक्षिणपार्श्वयोः ।
क्रुशानारोपयामासुर्ज्ञापकैर्लिखितैःसह ॥ २७ ॥

27. Then they crucified Jesus and the two thieves, one on His right, and the other on His left, and they also put up inscriptions above them.

पीलातो लेखयित्वैवमर्पयामास तत्क्रुशे ।
"यहूदानामसौ राजा येशुर्नासरथीयकः" ॥ २८ ॥

28. Pilate had written these words to be placed over the Master's cross: "Jesus of Nazareth, king of the Jews."

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28. When Pilate was handed the tablet designed to publish the crime of which Jesus was found guilty, he wrote thereon, this insult to the Jews, and that it might be better understood, he inscribed not only Latin, the official language, but Greek as well, since that was more familiar to the Jews of the Dispersion, and also the Aramean dialect, because it was generally understood by the populace. During the anxiety and rapidity of the march this superscription had not been noticed, but hardly was it affixed to the cross before the affront was well understood. Soon the whole city was aware of it. Straightway the High Priests, laying aside their preparations for the Pasch, acted again as the people's spokesmen and went in search of the governor. They demanded that he should change the inscription and write, not "the king of the Jews", but "He said, I am the king of the Jews". "What I have written, I have written" responded Pilate (Fouard).

गिरौ संस्थापिता क्रूशा जनसङ्घसमाहृताः ।
बभुः पुष्पितगुल्मस्य मध्ये वृक्षा इव त्रयः ॥ २९ ॥

29. The crosses planted on the hill, and surrounded by the crowds, shone like three trees in the midst of a bush adorned with flowers.

क्रुशमारोपितो येशुर्ययाचे "तात! मर्षय ।
तेषां दोषान् न जानन्ति यत्ते कुर्वन्त्यविद्यया" ॥ ३० ॥

30. Jesus who was fitted on the cross, prayed thus: "Father, forgive their sins, for they do not know what they are doing in their ignorance."

उद्धद्धयोरेकतरो वामपार्श्वस्थितोऽब्रवीत् ।
"त्वं क्रिस्तुर्यदि तर्ह्यावामस्मानपि तारय" ॥ ३१ ॥

31. One of the crucified, who hung on the left side, said to Him: "If you are the Christ, then save yourself and us."

अन्यस्तं भर्त्सयन्नाह–"विभोर्नापि बिभेषि किम् ?
आवां हि दण्डनार्हौ तद् भुञ्ज्वहे कर्मणः फलम् ॥ ३२ ॥

32. The other man, scolding him said: "Have you no fear of God ? We deserve punishment, and are reaping the fruit of our actions.

अनेन त्वनवद्येन न किञ्चिद्दुष्कृतं कृतम् ।
प्रभो! यदा स्वराज्यं त्वमाप्नोषि स्मर मां तदा" ॥ ३३ ॥

33. As for this blameless man, He has done no evil. Lord, when you attain your kingship, remember me."

अभ्यर्थनामिमां हृद्यां समाकर्ण्यात्रवीत्प्रभुः ।
"सत्यं सह मयाऽद्य त्वं परं लोकं प्रवेक्ष्यसि" ॥ ३४ ॥

34. Hearing this moving prayer the Lord said to him: "Truly I tell you, you will be with me in paradise today."

केचिदेवमनिन्दंस्तं "भो देवालयभञ्जक ।
त्रिभिर्दिनैस्तन्निर्मातस्तारयात्मान"मित्यपि ॥ ३५ ॥

35. Some people scorned Him thus: "O you, who would destroy the Temple and build it in three days, save yourself."

क्रूशस्य निकटे ह्यासंस्तिष्ठन्त्यः काश्चिदङ्गनाः ।
मरिया जननी येशोर्मग्दलेना तथेतराः ॥ ३६ ॥

36. Near the cross were standing some women—Mary, mother of Jesus, Magdalene and others.

वीक्ष्य पर्यायतः शिष्यं योहनं च स्वमातरम् ।
अब्रवीन्मातरं येशुः "पश्येमं तव नन्दनम्" ॥ ३७ ॥

37. Jesus looking at His disciple John and at His mother in turn, said to His mother: "Behold your son".

अथ शिष्यमुवाचासौ "पश्येमां जननीं तव" ।
ततस्तां मातरं नीत्वा स्वगृहं योहनः पपौ ॥ ३८ ॥

38. Then to the disciple He said: "Behold your

37. "All the disciples" says Bosseut "have abandoned him; only John his beloved, remains. And so it is that today I am considering him, as a man who represents all the faithful" (Prat).

mother." Thereafter John took the Mother to his home and protected her.

क्रुशशय्यागतं येशुमेवं शिष्योऽन्ववर्त्तत ।
शरशय्यागतं भीष्ममिव धर्मसुतः पुरा ॥ ३९ ॥

39. Thus the disciple acted in accordance with the command of Jesus, who was lying on the bed of the cross; even as Dharmaputra in olden days, followed the advice of Bhishma, who was lying on a bed of arrows.

आमध्याह्नादन्धकारः कृत्स्ने धात्रीतलेऽभवत् ।
नवमप्रहरं यावत्क्रुशे येशौ स्थिते सति ॥ ४० ॥

40. There was darkness over the whole earth, from mid-day till the nineth hour, when Jesus hung on the cross.

नवमे प्रहरे येशुरुत्क्रोशन्नुच्चनिःस्वनैः ।
बभाषे "भो ममेश ! त्वं कथं मां त्यक्तवानसि?" ॥ ४१ ॥

41. And at the nineth hour Jesus cried with a loud voice: "O my God ! why have you foresaken me ?"

समाप्तं यद्दृषिप्रोक्तं सर्वं ज्ञात्वा गुरुस्तदा ।
व्याजहार "पिपासामी"त्यर्थगर्भं मितं वचः ॥ ४२ ॥

42. Seeing all that has been predicted by the sages

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41. On the lips of Jesus this cry was neither an appeal nor a plaint nor a cry of desparation: it was a prayer. The Saviour was intoning aloud the first words of the psalm which contains the prophetic history of the passion:
"My God, my god! Why hast thou abandoned me?
I am a worm of the earth and not a man..." etc. (Prat).

42. All that the Old Testament had foretold of Him had to be fulfilled to

fulfilled, the Master now said in brief but meaningful words: "I thirst."

एकस्तदा स्पञ्जमेकमम्लीयेन रसेन हि ।
पूरयित्वा दृढं बद्ध्वा दण्डेऽनैषीन्मुखान्तिकम् ॥ ४३ ॥

43. And a man, filling a sponge with vinegar, and tying it fast on a stick, raised it up to His face.

स्वदित्वाम्लरसं, ज्ञात्वा निर्वृत्तमृषिभिः पुरा ।
सर्वं तमधिकृत्योक्तं "समाप्त"मिति सोऽवदत् ॥ ४४ ॥

44. Having tasted that sour liquid, and knowing that all that had been said by the sages in ancient times had been fulfilled, He cried: "It is finished."

उच्चैरुत्क्रुश्य सोऽवादीत् "पितस्तावकहस्तयोः ।
अर्पयामि ममात्मानं" ततः प्राणान् समत्यजत् ॥ ४५ ॥

45. Then He, crying with a loud voice, said: "Father, into your hands I commit my spirit", and with this He gave up His spirit.

तस्मिन्नेव क्षणे देवगेहे यवनिकापटः ।
ऊर्ध्वभागादधो यावद् व्यदारीत्सरवं द्विधा ॥ ४६ ॥

46. At that very moment the curtain in the Temple was torn in two, from top to bottom, with a loud noise.

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the smallest iota. David in the scriptures had foretold His thirst during His Passion: Parched is my throat
Like clay in the baking
And my tongue sticks fast in my mouth.
(Fulton Sheen).

46. Seven Prodigies accompanying the death of Jesus may be enumerated:

चकम्पे पृथिवी शैला विदीर्णाः सहसाऽभवन् ।
उद्घाटितान्यदृश्यन्त शवागाराणि सर्वतः ॥ ४७ ॥

47. And the earth shook, and the rocks were suddenly split, and everywhere there were seen tombs opened.

निद्राणानां विशुद्धानां बहवो विग्रहास्तदा ।
समुत्थिता ये चैत्येभ्यश्चेरुर्जोषमितस्ततः ॥ ४८ ॥

48. And many bodies of saints, who had fallen asleep, were raised from the tombs, and they wandered about silently.

शताधिपोऽद्भुतानेतान् भूकम्पादीन् विलोकयन् ।
सैनिकाश्चावदन् भीत्या "सत्यमीशसुतो ह्ययम्" ॥ ४९ ॥

49. The centurian and the soldiers, seeing the earthquake and other wonders, were struck with terror, and they cried: "Surely this man was the Son of God."

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the darkness at full midday, the rending of the veil of the Temple, the splitting of the rock of Golgotha, the rising of the dead, the cry of Jesus as he died, the mingled blood and water coming forth from his side, and the sudden conversion of some of the spectators (Prat).

This prodigy (the rending of the veil) is the visible sign that the cult of the old Law has lapsed, that the sacrifices of the old Law are henceforth void of all meaning (Prat).

47. When Calvary was still visible to the gaze of all, St. Cyril of Jerusalem was accustomed to point out to his hearers the rents in the rock as an irrefutable proof of the veracity of the Gospels (Prat).

दिदृक्षवः कौतुकं तदेकत्र मिलिता जनाः ।
ताडयन्तः स्ववक्षांसि प्रतिजग्मुर्निजालयान् ॥ ५० ॥

50. And the people who had assembled to see this sight, returned to their homes beating their breasts.

शूलेन सैनिकः कश्चित्पार्श्वं विव्याध हा! गुरोः ।
तत्क्षणं तत्क्षतात्तोयं शोणितं च निससृतुः ॥ ५१ ॥

51. A certain soldier, alas ! pierced the side of the Master with his lance. Instantly from that wound gushed forth water and blood.

सलिलं पुनरुत्पत्तेश्चिह्नं मुक्तेश्च शोणितम् ।
एतेऽप्युभे क्रुशात्तस्माद्युगपत्प्रस्फुटीकृते ॥ ५२ ॥

52. Water is the symbol of resurrection, and blood that of death. Both these were simultaneously exposed on that cross.

आगतायां तु सन्ध्याया'मरिमाथीय'देशजः ।
आययौ प्रच्छन्नशिष्यो योसफस्तत्र वित्तवान् ॥ ५३ ॥

53. When it was night there came Joseph, a rich man from the province of Arimathea, who was a disciple of Jesus in secret.

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51. The name of the soldier, according to an old tradition, was Longinus, and it is said that some drops of that blood fell upon his eyes which had been infected, and immediately cured them. The history of martyrs tells of him that Longinus believed in Christ from that day on, and was a monk for 28 years at Cæsaria until he was murdered because of his faith (Papini).

दृष्ट्वा येशुं मृतं, गत्वा पीलातस्यान्तिकं जवात् ।
ययाचे स गुरोर्देहं, लेभे चानुमतिं कृती ॥ ५४ ॥

54. Finding that Jesus was dead, he immediately went to Pilate and asked for the body of Jesus, and got permission to take it.

क्रुशस्य निकटे ह्यासन् मरिया जननी गुरोः ।
मरिया मग्दलेना च प्रियशिष्यश्च योहनः ॥ ५५ ॥

55. Near the cross were Mary, the mother of Jesus, Mary Magdalene and John, the beloved disciple of the Lord.

अवरोह्य गुरोर्देहं योसफः स्वानुगैः सह ।
अशाययत्स बाष्पाक्षो मातुरङ्के महाशयः ॥ ५६ ॥

56. Joseph, that noble soul, took down the body of the Master, with the assistance of his followers, and placed it in the lap of the Mother, his eyes filled with tears.

संवहन्त्याः सुतं स्वाङ्के मातुराननदीनताम् ।
'मैखलाञ्जलु'वर्जं कः स्फुटीकर्तुं भुवि क्षमः ॥ ५७ ॥

57. Who on earth but Michelangelo, can clearly manifest the agony on the face of the Mother, holding the son in her lap?

योसफस्त्वभिषिच्यास्य देहं द्रव्यैः सुगन्धिभिः ।
संवेष्ट्य वसनैर्नव्ये न्यदधाच्छवमन्दिरे ॥ ५८ ॥

58. Joseph annointed the body with scented ointment, and wrapping it in a winding cloth, placed it in a newly built tomb.

ततस्ते प्रस्तरं भीमं लोठयित्वा गुहामुखम् ।
गाढं रुरुधुरैक्षन्त तत्स्थानं ताः स्त्रियः स्फुटम् ॥ ५९ ॥

59. Then they rolled a large stone and with it closed the mouth of the tomb; and the women clearly noted the spot.

परेद्युरुत्थाय यहूदयाजकाः सह स्वमित्रैः फरिसेयकैस्तदा ।
निमन्त्र्य देशाधिपतेर्गृहं जवात् समेत्य तं प्राहुरिदं ससंभ्रमम् ॥ ६० ॥

60. Next day the Jewish priests rising up, consulted their friends, the Pharisees, and went immediately to the governor and with agitation said to him:

"प्रभो! स येशुर्मुहुराह जीविते 'दिनैर्भविष्यामि मृतोत्थितस्त्रिभिः' ।
अतस्तृतीयावधि दक्षरक्षणं शवालयस्यादिश नीतिकोविद!" ॥ ६१ ॥

61. "Sir! that Jesus, while alive, had often boasted: 'I will rise up from the dead in three days.' Therefore, O lord of justice, kindly take steps to efficiently guard the tomb till the third day.

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58. Near the place of the cross, Joseph of Arimathea owned a garden where there was a tomb hollowed out of the rock which had never been used for anyone. This he consecrated to the Master's service, since the nearness of the Sabbath made it impossible to carry Him farther (Fouard).

करोषि नो चेच्छवगेहरक्षणं तदीयशिष्यास्त्वपहृत्य तं निशि ।
'मृतोत्थितो येशु'रिति प्रघोषणात्प्रतारयिष्यन्ति जनानशङ्कितम्" ॥६२॥

62. If the tomb were not guarded, his disciples may steal him during the night, and will deceive people without scruples, proclaiming 'Jesus has risen from the dead."

रुषा स पीलात उवाच "रक्षिणो भवन्ति युष्माकमपि स्वमन्दिरे ।
नियोज्य तान् पालयत स्थलं तदित्यतो विषण्णाः
प्रतिजग्मुराशु ते ॥ ६३ ॥

63. Pilate angrily retorted: "You have your own guards in your houses. Engage them and guard the place." And disappointed they soon returned.

पाषाणं तं मुद्रयाप्यङ्कयित्वा स्थाने तस्मिन् रक्षिणस्ते न्ययुञ्जन् ।
चित्रं! तैरुद्वीक्षितं शत्रुभिः प्राग्येशोरुत्थानाद्भुतं, नैव शिष्यैः ॥६४॥

64. They sealed that stone with their seal, and placed guards on the spot. Strange it is, that the miracle of resurrection of Jesus was foreseen by His enemies, but not by His own disciples!

इति क्रिस्तुभागवतमहाकाव्ये
येशोः क्रुशारोपणम् नाम
एकत्रिंशः सर्गः

द्वात्रिंशः सर्गः

येशोरुत्थानं ।

CANTO XXXII

The Resurrection of Jesus

सुगन्धलेपं स्वपितुः शरीरे
मृतस्य कर्तुं दिवसस्य सज्जा
धृतोल्लसद्राजतभाजना सा
जगाम वेगेन विभातसन्ध्या ॥ १ ॥

1. The lady Dawn, in order to annoint the dead body of her father, the Day, with scented ointment, got ready, and holding a bright silver plate, proceeded hurriedly.

गते तु विश्रामदिने प्रभाते
सा मग्दलेना मरिया प्रतस्थे ।
सार्धं सखीभिश्चषकं वहन्ती
प्रभोः समाधिस्थलदर्शनाय ॥ २ ॥

2. Early morning after the Sabbath, Mary Magdalene, holding a flask in her hand, went along with her friends, to visit the tomb of the Lord.

यान्त्यः प्रभोर्देहसुगन्धलेपं
कर्तुं मिथस्ता जगदुः सरण्याम् ।
"कः प्रस्तरं द्वारमुखाद् बृहन्त-
मस्मत्कृते लोठयति प्रयत्नात् ?" ॥ ३ ॥

3. These ladies, who were going to annoint the body of the Lord with fragrant ointment, were discussing among themselves on the way: "Who will, with difficulty remove for us that large stone from the mouth of the cave?"

स्त्रीणां तु तासां समुपस्थितेः प्रा-
गभून्महद्भूभ्रमणं स्थलेऽस्मिन् ।
नाकीयदूतः सहसाऽवतीर्य
तं प्रस्तरं लोठयति स्म दूरात् ॥ ४ ॥

4. Just before the coming of these ladies, there was a great earthquake in that place, and an angel suddenly descended and removed that stone to a distance.

आसीनमस्योपरि देवदूतं
तटित्प्रभं शुभ्रपरिच्छदाङ्गम् ।
दृष्ट्वा भयात्कम्पितकृत्स्नगात्रा-
स्ते तत्क्षणं रक्षिभटास्त्वधावन् ॥ ५ ॥

5. The angel then sat on the stone. He had the brilliance of lightning, and was clothed in white dress. The guards seeing him were shaken with fear, and they fled instantly.

शवालयं प्राप्य विलोठितं तं
विलोक्य पाषाणमधीरचित्ताः ।
न रक्षिणस्तत्सविधे ह्यपश्यन्;
न लक्षितः कोऽपि नरस्तु ताभिः ॥ ६ ॥

6. The ladies who reached the tomb were disheartened when they saw the stone removed. They found no guards near the tomb nor did they see any person there.

जवाद्ययौ सा मरिया विषण्णा
वार्तामिमां ज्ञापयितुं सुहृद्भ्यः ।
"गुरुः समाधेरपसारितोऽस्ति;
जाने न कुत्रे"त्यवदत् सखेदम् ॥ ७ ॥

7. Mary, being disappointed, immediately went to reveal the news to her friends, and she sorrowfully told them: "The Master is taken away from the tomb; to which place I do not know."

श्रुत्वा तदुक्तिं रभसेन पित्रो
दधाव सख्या सह योहनेन ।
प्रविश्य तस्मिंश्छवगह्वरे तौ
नापश्यतां स्वीयगुरोः शरीरम् ॥ ८ ॥

8. Hearing her words Peter ran up hurriedly with his friend John; and having entered the tomb they did not find there the body of their Master.

अपश्यतां तद्वसनानि शिष्या-
वेकत्र भद्रं निहितानि भूमौ ।
उभौ तदा व्यश्वसितां मृतस्य
गुरोः समुत्थाननिगूढतत्त्वे ॥ ९ ॥

9. But the disciples saw his clothes carefully kept in a place on the floor. Both of them then believed in the mystery of the resurrection of the Master who died.

तयोः शवागारनिवृत्तयोस्ताः
प्रविश्य नार्यो मरियाविवर्जम् ।
युवानमेकं सविधादपश्यन्
समाधिनेदिष्ठतलोपविष्टम् ॥ १० ॥

10. When those two disciples had returned from the tomb, all the women except Mary entered in, and saw a young man sitting very close to the burial place.

तडित्प्रभादीपितमोहनास्यं
धृतानवद्योज्ज्वलशुभ्रवस्त्रम् ।
अमानुषं तं प्रथमं पुरस्ता-
द्विलोक्य विभ्रान्तिवशा बभूवुः ॥ ११ ॥

11. His face had the dazzling brilliance of lightning; he was wearing spotlessly white clothes. Seeing this superhuman being before them for the first time, the women became bewildered.

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9. What they saw was enough to convince them that the body had not been stolen, as Mary Magdalene supposed. If it had been, there would have been no purpose in unwinding the linen clothes or carefully folding up the handkerchief and setting it by itself (Ricciotti).

भयाकुलास्ताः स उवाच "नार्यो
मा क्षुभ्यतान्विष्यथ यूयमद्य ।
येशुं क्रुशारोपितनासरीयं ;
न विद्यते सोऽत्र समुत्थितोऽभूत् ॥ १२ ॥

12. To those terrified ladies he said: "Women, do not be afraid. You are now seeking Jesus of Nazareth who was crucified. He is not here, but has risen.

समेत्य यूयं वदतास्य शिष्यान्
पित्रं च यद्यास्यति गालिलीं सः ।
तत्रैव तं द्रक्ष्यथ यूय"मेवं ;
नार्यस्तदाकर्ण्य भयादधावन् ॥ १३ ॥

13. You go and tell His disciples, and Peter, that He will be going to Galilee, and that there they can meet Him." Hearing this they ran off frightened.

गतासु सर्वासु पुरान्निवृत्ता
स्थिता रुदन्ती मरिया बहिः सा ।
तदा शवागारमुखादपश्यत्
स्वर्गीयदूतौ निकटस्थितौ द्वौ ॥ १४ ॥

14. When all the women had gone from there, Mary, who had returned from the town, stood outside the tomb weeping. Then through the mouth of the tomb she saw two angels standing near the spot.

"भद्रे! किमर्थं वद रोदिषि त्व"-
मपृच्छतां तौ मरियां विलोक्य
"प्रभुर्मदीयः सहसापनीतो
जाने न कुत्रे" त्यवदद्व्यथार्ता ॥ १५ ॥

15. They looked at Mary and said: "Woman, why are you weeping? Speak." She replied sorrowfully, "My Lord has been suddenly taken away; I do not know to which place."

इत्येवमुक्त्वा परिवृत्य पश्चा-
न्मुखं यदाऽलोकत सा ददर्श ।
तदान्तिकस्थं नर,माह यस्तां
"भद्रे! किमर्थं वद रोदिषि त्वम्?" ॥ १६ ॥

16. Saying this she turned round and saw a man standing near by. He asked her: "Woman, tell me, why are you weeping?"

उद्यानपालोऽयमिति भ्रमित्वा
नरं तमाचष्ट विषण्णचित्ता
"प्रभुस्त्वया चेदपवाहितः स्यात्
कस्मिन् स्थलेऽसौ निहितो ब्रुवीथाः" ॥ १७ ॥

17. Mistaking Him for the gardener she told Him with sorrow: "If you have taken away my Lord, please tell me where you have laid Him."

स्वरूपमास्थाय गुरुस्तदोच्चै-
र्जुहाव तां "हे मरिये"- तदैव ।
निवृत्य सा प्राह "गुरो!", ततोऽङ्घ्र्योः
पपात, येशुस्त्वरुधद्द्रुतं ताम् ॥ १८ ॥

18. Revealing His true form the Master called her aloud: "Mary !' Immediately she answered: "Master !" and fell at His feet, but He said "Don't."

"मा मां स्पृश त्वं हि पितुः समीप-
महं त्विदानीमपि नो गतोऽस्मि ।
याहि द्रुतं ब्रूहि मदीयशिष्यान्
पितुः पदारोहणमस्मदीयम्" ॥ १९ ॥

19. "Don't, don't cling to me. I have not yet gone to my Father. Go at once and tell the disciples about my ascension to my Father."

उद्यानरक्षीति नरं गृहीतं
प्रभुं विदित्वा मरिया जहर्ष ।

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19. Why does he now forbid her to make a gesture that he had several times permitted during his mortal life? None of the explanations proposed by various authors are wholly satisfactory. The best two are these: 'Do not touch me now: You will have other occasions, for the time has not yet come for me to ascend to heaven." Or else, "Do not prolong this embrace; there are other more urgent matters; namely, to go carry to my brothren the news of my resurrection, with the assurance that they will see me soon, for I have not yet ascended to my Father" (Prat).

मृषावटुं प्रागतिथिं गृहीतं
बुद्ध्वा महेशं नगनन्दिनीव ॥ २० ॥

20. Mary rejoiced when she discovered that he whom she had mistaken for the gardener was the Lord; even as the daughter of the Mountain (Parvati) was delighted to know that the false Brahmacharin whom she had mistaken for a guest was in fact Parameswara.

जवेन गत्वा मरिया सुहृद्भ्यो
विज्ञापयामास कथां रुदद्भ्यः ।
"स मांसलो जीवति लोकितश्च
मये"ति—ते व्यश्वसिषुर्न तस्याम् ॥ २१ ॥

21. Mary immediately went and related the news to her friends whom she found weeping. She said: "He lives in flesh and blood, and I have seen Him." But they did not believe her.

तदन्तरे रक्षिभटाः प्रधाव्य
निवेदयामासुरतीतवृत्तम् ।
पुरोहितेभ्यः सकलं सकम्पं
ते मन्त्रयित्वा जगदुर्भटांस्तान् ॥ २२ ॥

22. In the meantime the guards ran up to the

20. PARVATI, daughter of Himavan, performed severe penance to obtain Siva as her husband. On the termination of her austerities Siva appeared to her assuming the form of a Brahmacharin; and in order to test her, brought forth many accusations against Siva. Parvati, disgusted with these accusations, was about to leave the place, when Siva, to her surprise and delight, appeared to her in his real form and granted her long-cherished desire. (Vide Kalidasa's Kumarasambhava Canto : V)

priests and told them with agitation all that had taken place. The priests consulted together and said to the soldiers:

"यूयं तु सर्वान् वदत प्रकाश-
मस्मासु तस्यां निशि निद्रितेषु ।
समेत्य शिष्यास्तमचोरयं"स्ते
धनं गृहीत्वा जगदुस्तथैव ॥ २३ ॥

23. "You tell all the people openly: 'While we were sleeping during the night, the disciples came and stole Him'. Accepting bribe, they said accordingly.

तस्मिन्दिने ग्राममगच्छतां द्वा-
'वेमावुसा'ख्यं गुरुदेवशिष्यौ ।
अवोचतां तौ पथि विस्मयेन
श्रुतां पुरस्कृत्य कथामतीताम् ॥ २४ ॥

24. On that very day two disciples of the Lord were going to a village called Emmaus. On the way they were discussing with astonishment the recent story they had heard.

एवं तयोरालपतोरकाण्डे
समीपमागत्य मृतोत्थितः सः ।

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23. What a ridiculous invention! If the guards were asleep, how could they know that the disciples had carried away the body? And if they were not asleep, why had they failed to stop them?.....For a soldier the abandonment of his post was punishable by death. Accordingly the leaders of the priests reassured the guards that if Pilate should get wind of the affair, they themselves, the chief priests, would stand bail for their safety, and would undertake to appease the procurator (Prat).

ताभ्यां सहासीद्व्रजितुं प्रवृत्तो
निजाकृतिं संप्रति गूहमानः ॥ २५ ॥

25. When they were conversing like this the Lord who had risen from the dead suddenly came to them, and began to walk along with them, concealing His real form.

"का सा कथा याऽऽलपिता युवाभ्यां
प्रयाणमार्गे" स हि तावपृच्छत् ।
ततस्तयोरेकतरस्तमाह
"श्रुतं न किं तद्भवताद्य वृत्तम्?" ॥ २६ ॥

26. "What were you talking about on the way?" He asked them. Then one of them said to Him: "Did you not hear the news?"

"किं वृत्त"मीशः पुनरप्यपृच्छत्
स 'प्रत्यवादी"दधिकृत्य येशुम् ।
यः शक्तिमानीशसमक्षमासीत्
प्रजासमक्षं च वचःक्रियाभ्याम्" ॥ २७ ॥

27. "What news?" the Lord again asked them. The disciple answered: "About Jesus. He was powerful before God and men in words and deeds."

ततः क्रुशे तस्य मृतिं च येशो-
रुत्थानमालोकनमङ्गनायाः

एतत्समस्तं स उवाच शिष्यः
श्रुत्वा तदीशः स्मितपूर्वमाह ॥ २८ ॥

28. Then the disciple told Him all about the death of Jesus on the cross, His resurrection and His appearing to the lady. Hearing this the Lord smilingly said:

"रे बालिशौ मन्दधियौ स येशुः
कृत्स्नं च भुक्त्वा तदमेयदुःखम् ।
निजप्रतापं प्रविशत्यनन्तं
कर्तव्यमासीदिदमस्य नूनम्" ॥ २९ ॥

29. "O you foolish men, slow of intelligence, it was necessary that Jesus underwent all these sufferings and entered His eternal glory."

ततः समारभ्य स मोससस्य
महामुनीनां च तदुत्तरेषाम् ।
ग्रन्थेषु यद्यल्लिखितं समग्रं
व्याख्यात्तदीशात्मभवानुबद्धम् ॥ ३० ॥

30. Then He explained to them all that had been written in the scriptures concerning the Son of God, beginning with the writings of Moses and of the later sages.

अथेप्सितं ग्राममुपस्थितौ तौ
निमन्त्रयामासतुरागतं तम् ।

नेतुं निशां तां सह तत्र ताभ्यां
येशुस्तयोः सद्म विवेश हृष्टः ॥ ३१ ॥

31. When they reached the village of their destination, they invited their fellow-traveller to spend that night with them, and Jesus gladly entered their house.

सार्धं स ताभ्यामुपविश्य भोक्तुं
पूपं गृहीत्वा कृतधन्यवादः ।
भङ्क्त्वा च ताभ्यामददादपूपं
द्वावप्यभूतां सहसा प्रबुद्धौ ॥ ३२ ॥

32. He sat with them for supper. Taking the bread He gave thanks, broke the bread and gave it to them. Suddenly their minds were quickened.

तस्मिन् क्षणे तावभिजज्ञतुस्तं
झटित्यदृश्यः स बभूव चित्रम् !
प्रकृष्टहर्षाद्भुतमग्नचित्तौ
यिरूशलेमं प्रति जग्मतुस्तौ ॥ ३३ ॥

33. That very moment they recognised Him, and lo ! suddenly He disappeared. The two men, overwhelmed with joy and astonishment, went back to Jerusalem.

तौ सत्वरं प्राप्य पुरं सतीर्थ्यान्
मुदा तदाश्चर्यमथाहतुस्तान् ।

तदाऽब्रुवंस्ते "प्रभुरुत्थितः सन्
पित्राय सन्दर्शितवान् स्वरूपम्" ॥ ३४ ॥

34. They soon reached the city and related the miracle to their fellow-disciples. Then the disciples who were there told them that the Lord had risen and had appeared to Peter.

एवं मिथस्तेषु वदत्सु तेषां
समक्षमाविर्भवति स्म येशुः ।
"स्वस्त्यस्तु युष्मभ्य" मिति ब्रुवन्त-
मैक्षन्त विस्फारितलोचनास्ते ॥ ३५ ॥

35. When they were thus talking among themselves, Jesus appeared to them: "Peace to you" He said, and they looked at Him with eyes wide with wonder.

भूतस्वरूपः स इति भ्रमात्सं-
त्रस्तान् स्वशिष्यान् गुरुराह शान्तम् ।
"कथं परिभ्रान्तमुखाः स्थ यूयं ?
कथं वितर्को हृदये प्रभूतः ? ॥ ३६ ॥

36. Thinking that it was a ghost the disciples were frightened. To them the Master said calmly: "Why do you look with frightened faces ? Why are your hearts filled with doubts ?

ममाग्रहस्तौ चरणौ च वीक्ष्य
जानीत यूयं स्वयमस्मि सोऽहम् ।

भूतस्वरूपस्तु न मांसरक्त-
युक्तो हि यूयं स्पृशत स्वयं माम्" ॥ ३७ ॥

37. Look at my arms and feet, and know that it is myself. A ghost has neither flesh nor blood. You touch me yourselves."

एवं स्वशिष्यान् प्रति भाषमाणः
स दर्शयामास करौ पदे च ।
तथापि तोषान्न तु विश्वसत्सु
तेष्वादिशद्"दत्त च भोजनं मे" ॥ ३८ ॥

38. Thus speaking to the disciples He showed them His hands and feet. But because of their joy they did not believe. Then He asked them to give Him some food.

ददुस्तदा ते लघुमीनभोज्यं
तस्मै, गृहीत्वा बुभुजे गुरुस्तत् ।
उवाच तान् "मद्विषये यदुक्तं
ग्रन्थेषु तेनैव हि भाव्यमास्ते ॥ ३९ ॥

39. They gave Him some fish, and the Master took and ate it. He said to them: "Whatever is written about me in the Scriptures should be fulfilled.

स प्राहिणोदत्र यथा पिता मां
तथाद्य लोके विसृजामि युष्मान् ।

यूयं तु गृह्णीत मुदा पवित्र-
मात्मानमाश्वासकरं च पश्चात् ॥ ४० ॥

40. As the Father has sent me here, so I am sending you into the world. You will gladly receive afterwards the Consoler, the Holy Spirit.

दोषं स्वयं यस्य विमोचयिष्यथ
स्वर्गे स तस्यैव विमोचयिष्यते ।
यस्यापराधं न विमोचयिष्यथ
तस्येह नान्यत्र च मोचयिष्यते" ॥ ४१ ॥

41. "If you forgive the sins of others, they will be forgiven in heaven. If you do not forgive the sins of others, they will not be forgiven them, either here or in the other world."

यदाऽगमत्तत्र गुरुस्तदा तैः
सार्धं स तोमाभिहितस्तु नासीत् ।
प्रभोः सशुज्जीवनदर्शनादि-
वृत्ते स न व्यश्वसदुक्तमात्रे ॥ ४२ ॥

42. When the Master came there, the disciple named Thomas was not with them. When they told him he did not believe in the news of the resurrection, or in the appearance to them of Jesus.

ऊचे स तान् "तत्करलौहकील-
चिह्नान्यदृष्ट्वा च कराङ्गुलिं मे ।

तत्रानिधायाशु न विश्वसिष्या-
म्यस्यां समुत्थानबृहत्कथायाम्" ॥ ४३ ॥

43. He told them: "Unless I see in His hands the print of nails, and I place my finger in the mark of the nails, I will not believe in this big story of the resurrection."

अथाष्टमे पुण्यदिनेऽखिलेषु
शिष्येषु गेहान्तरवस्थितेषु ।
द्वारेषु रुद्धेष्वनिरुद्धमार्गो
गुरूत्तमस्तान् सहसोपतस्थे ॥ ४४ ॥

44. Then, on the eighth holy day, when all the disciples were assembled in a house, and the door was closed, the Lord, to whom no path is closed, suddenly appeared before them.

"स्वस्त्यस्तु युष्मभ्य"मुवाच येशु-
स्तोमाभिधं सस्मितमब्रवीच्च ।
"तवाङ्गुलिं भो नय, सांप्रतं म-
त्करौ निरीक्षस्व च मां स्पृश स्वम् ॥ ४५ ॥

45. "Peace to you" said Jesus. Then to Thomas He

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44. The laws of gravity and impenetrability, which govern material substances do not constrain glorified bodies ((Prat).

45. Did Thomas dare make the test that the indulgent goodness of his Master allowed him? Many of the Fathers and commentators think that he did. But need he be brought so low without plausible reasons? We think that he recoiled before such an outrageous act. Jesus's words were a permission, not a command. The mere sight of the pierced hands and the opened side must have been enough to wrest from him that cry of adoration: "My Lord and my God! What sentim ents of

said smiling: "Put your finger here, and see my hands clearly, and touch me.

मा मय्यविश्वासयुतो भव त्वं
भवोत्तमप्रत्ययवान् सदापि"
श्रुत्वा गुरूक्तिं स जगाद शिष्यो
"मम प्रभो! हन्त ममेश्वरे"ति ।॥ ४६ ॥

46. Do not be faithless, but be of good faith always" Hearing the words of the Master, the disciple exclaimed: "My Lord ! and my God !"

येशुः पुनर्भाषितवान् "यतस्त्वं
मां दृष्टवान् विश्वसिषीत्थमेव ।
धन्याश्च ते ये नहि दृष्टवन्त-
स्तथापि विश्वासयुता भवन्ति" ॥ ४७ ॥

47. Jesus continued: "You believe in me because you have seen me. Blessed are those who have not seen and yet believe."

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faith, of respect, of humble supplication, of ardent prayer, of repentant love were in that weeping exclamation! His eyes revealed to him only a man, but faith led him to adore a God (Prat).

47. "Blessed are they" etc—This is the last of the Beatitudes and the greatest. Blessed are they that have not seen and yet have believed, for In spite of the theories of the dissectors of corpses, the only truths which have an absolute value in reality are those which the eyes of the flesh cannot see, and hands of the flesh and blood can never handle. These truths come from on High and reach the soul directly: the man whose soul is locked shut cannot receive them, and will see them only on the day in which his body, with its five limited doorways, is like a shabby, worn-out garment, left upon a bed, in the interval before men hide it underground like a noisome afterbirth (Papini).

धन्योऽस्ति संशययुतोऽपि स धीरशिष्यो
यः स्पृष्टवान् जगदधीशसुतस्य मूर्तिम् ।
यस्याङ्घ्रिपद्मयुगलन्यसनेन सेयं
संपाविता महितभारतपुण्यधात्री ॥ ४८ ॥

48. That brave disciple, though he was of doubting nature, is nevertheless blessed, in that he was able to touch the body of the Son of God; he has sanctified this great, sacred land of Bharata yet more by his footsteps.

इति क्रिस्तुभागवतमहाकाव्ये
येशोरुत्थानं नाम
द्वात्रिंशः सर्गः

त्रयस्त्रिंशः सर्गः

स्वर्गारोहणम् ।

CANTO XXXIII

The Ascension

शिष्याः पित्रादयः सप्त सायाह्ने गालिलीतटे ।
अभूवन् व्यापृताः स्वैरं मत्स्यबन्धनकर्मणि ॥ १ ॥

1. One evening, seven disciples, Peter and others, were engaged in fishing on the shore of the Sea of Galilee.

अस्तसूर्यांशवस्तेषां निपेतुर्मस्तकोपरि ।
प्रसादज्योतिरासन्नपवित्रात्मार्पितं यथा ॥ २ ॥

2. The rays of the setting sun fell on their heads like the lustre of the grace to be imparted to them by the Holy Spirit in the near future.

नराकारधरः शुभ्रमेघः कश्चित्तटान्तिकात् ।
उत्थाय शुशुभे स्वर्गमारुरुक्षुरिवाम्बरे ॥ ३ ॥

3. A white cloud, in human shape, rose from some-

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1. They were seven in all: Peter, who here as usual, takes the initiative; Thomas, called in Greek Didymus or "The Twin"; Nathaniel, sometimes called Bartholomew, who was from Cana; the two sons of Zebedee, James and John; and finally, two others, whose names the Gospel does not give. There is reason to believe that they were Andrew, the brother of Peter, and Philip who, like them, was from Bethsaida (Prat).

where near the shore and shone in the sky, as if it were desirous of ascending to heaven.

नावमारुह्य कृत्स्नां तां रजनीं मत्स्यबन्धने ।
व्यापृतास्त्वग्रहीषुर्न मत्स्यमेकमपि ह्रदात् ॥ ४ ॥

4. Getting into the boat they spent the entire night in fishing, but did not obtain even a single fish from the lake.

प्रभाते पुनरायाते ददृशुस्ते तटस्थितम् ।
नरमेकं, स नाज्ञायि शिष्यैर्मृत्वोत्थितो गुरुः ॥ ५ ॥

5. When dawn came again they saw a man standing on the shore; but the disciples did not recognise Him to be the Master, who had risen from the dead.

"खाद्यं किमपि युष्माकं किमास्ते?" पृच्छति स्म सः ।
"नास्ती"ति प्रत्यब्रुवंस्ते मीनालाभहताशयाः ॥ ६ ॥

6. "Have you anything to eat?" He asked them. "None" answered they, who had been disappointed in not getting any fish.

"यूयं तु दक्षिणे पार्श्वे जालं निक्षिपताधुना" ।
इत्युक्तास्तेन ते पार्श्वे दक्षिणे जालमक्षिपन् ॥ ७ ॥

7. "Now cast the net on the right side" When He said this, they cast the net on the right side.

मत्स्यानां बहुलत्वात्तज्जालमाकृष्टुमक्षमाः ।
तेऽभवन्, योहनः पित्रं मन्दमाह "प्रभुर्ह्यसौ" ॥ ८ ॥

8. They were not able to haul the net because of the abundance of fish. Then John said to Peter in a low voice: "It is the Lord."

तच्छ्रुत्वा शीघ्रमादाय पित्रः स्वाधरवाससम् ।
धृत्वा जले संपपात जवाज्जिगमिषुर्गुरुम् ॥ ९ ॥

9. Peter, when he heard this, quickly took and put on his clothes, and sprang into the water, eager to reach the Master soon.

अन्ये शिष्याः समाकृष्य जालं पोतेन सत्वरम् ।
स्थलं प्राप्योपतस्थुस्ते गुरुमातिथ्यलोलुपम् ॥ १० ॥

10. The other disciples came in the boat dragging the net, and soon reached the Master, who was desirous to entertain them.

"आयात भृष्टमीनं च भुङ्ग्ध्वं पूपं च सांप्रतम्" ।
इत्यब्रवीत्स, नापृच्छत् कोऽपि कस्त्वमिति प्रभुम् ॥ ११ ॥

11. "Come now, and eat the roasted fish and bread" said He, but nobody asked the Lord "Who are you?"

येशुस्तदा पूपमीनौ शिष्येभ्यः क्रमशो ददौ ।
एवं मृतोत्थितो भूयस्तेषां प्रत्यक्षतां गतः ॥ १२ ॥

12. Then Jesus distributed among the disciples, in order, the fish and the bread. Thus, He who had risen from the dead, once more appeared to them.

भोजनानन्तरं येशुः शिमोनं पित्रमब्रवीत् ।
"शिमोन! प्रेम किं ह्येभ्यः करोष्यभ्यधिकं मयि?" ॥ १३ ॥

13. After the breakfast Jesus said to Simon Peter: "Simon, do you love me more than these?"

पित्रः प्रत्यवदत् "स्वामिन् भवाञ्जानाति तद्ध्रुवम् ।
यदस्मि भवति प्रेमयुक्तः सर्वात्मना सदा" ॥ १४ ॥

14. Peter replied: "Lord, truly you know for certain that I love you always with my whole heart."

स बभाषे "चारय त्वं मदीयान् मेषशावकान्" ।
द्वितीयं वारमप्येवं पृष्टः पित्रस्तथाऽब्रवीत् ॥ १५ ॥

15. He said: "Feed my lambs." When He asked likewise a second time, Peter gave the same answer.

पृष्टस्तृतीयमप्येवं वारं तीव्रव्यथाकुलः ।
पित्रः सगद्गदं येशुमृजुशीलस्तदाऽवदत् ॥ १६ ॥

16. When He asked thus a third time, Peter, who was by nature straightforward, answered Jesus sobbing:

"प्रभो ! भवान् सर्ववेदी भवाञ्जानात्यसंशयम् ।
यदस्मि भवति प्रेमयुक्तः सर्वात्मना सदा" ॥ १७ ॥

17. "Lord ! you know everything. You know undoubtedly that I love you always with my whole soul."

जगाद गुरुदेव "स्त्वं मेषांश्चारय मामकान्" ।
इत्थं हि सर्वशिष्याणामधीशं तं चकार सः ॥ १८ ॥

18. The Lord said: "Feed my sheep." Thus He appointed him as the chief among all the disciples.

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16. Jesus' threefold questions, in tactful charity, made no explicit reference to the past, but in its threefold repetition it was nevertheless, linked with a painful past. Three times had Peter denied the Master in the hour of darkness, and now, in the hour of light, he three times professes his love for Him (Ricciotti).

एकादश महाशिष्यास्ततो गालिलिये गिरौ ।
निर्दिष्टे गुरुणा पूर्वं सोत्साहमुपतस्थिरे ॥ १९ ॥

19. Then the eleven great disciples gladly went to a Galileean hill assigned by the Master earlier.

दृष्ट्वा गुरुवरं दूरादागच्छन्तं समुज्ज्वलम् ।
निपत्य भूमौ सर्वे ते चक्रुस्तस्याभिवादनम् ॥ २० ॥

20. Seeing the great Master coming from a distance in His splendour, all of them fell down and worshipped Him.

पित्रादिभिस्तदा तस्मिन् गिरौ परिवृतः प्रभुः ।
बभौ नन्दिप्रभृतिभिः कैलासे शंकरो यथा ॥ २१ ॥

21. The Lord, who then stood on the hill, surrounded by Peter and others, shone like Sankara who stood on Mount Kailasa, surrounded by Nandin and others.

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19. It is impossible to determine which mountain it was. It is possible that at the beginning or end of this appearance, which must have been a long one, there were other disciples besides the Apostles present. But it is not at all certain that St. Paul is referring specially to this occasion when he mentions that the risen Jesus "was seen by more than five hundred brothren at one time, many of whom are still with us" (Ricciotti)

21. SANKARA or Siva is the third deity of the Hindu Trinity. His abode is supposed to be Mount Kailasa. Nandin or Nandikeswara is the chief of his attendants.

येशुरन्तिकमागत्य संलपंस्तानभाषत ।
"प्रभुत्वं स्वर्गमेदिन्योरदायि निखिलं मम ॥ २२ ॥

22. Jesus came near them, and conversing with them for a while, said: "All authority on earth and heaven is given to me.

"अतो गत्वा मुदा यूयं जनांश्च कुरुताखिलान् ।
मच्छिष्यांस्तान् स्नापयत मूर्तित्रितयनामसु ॥ २३ ॥

23. "Therefore go you gladly, and make all people my disciples, baptizing them in the name of the Trinity.

"यद्यदादिष्टवान् युष्मानहं बोधयताखिलान् ।
यावद्युगान्तमासेऽहं युष्माभिः सह सर्वथा" ॥ २४ ॥

24. "Whatever I have commanded you, teach all people. I shall be with you even to the end of the world."

ततः प्रोद्घाटयामास स तेषां बुद्धिमण्डलम् ।
वेदशास्त्रावबोधाय पुनरेवमभाषत ॥ २५ ॥

25. Then He opened their minds for the understanding of the Sacred Scriptures, and said to them:

"इत्थं लिखितमास्ते यद्भोक्तव्या क्रिस्तुना भुवि ।
यातना च मृतेनैवमुत्थातव्यं त्रिभिर्दिनैः ॥ २६ ॥

26. "It is written that the Christ should suffer sorrow, die, and rise on the third day.

यिरूशलेमादारभ्य मानसानुशयात्मकः ।
पापमुक्त्यै सुसंवादः कर्तव्यः सर्वजातिषु ॥ २७ ॥

27. "The gospel of repentance for the removal of sin should be preached to all nations, beginning with Jerusalem.

यूयं न सञ्चिता यावत्प्रभावेण भविष्यथ ।
ऊर्ध्वलोकात्तावदस्यां नगर्यां वसताश्रमम् ॥ २८ ॥

28. "Stay in the city without anxiety until you are clothed with power from on High."

इत्युक्त्वाऽसौ बेथनीयां यावच्छिष्यान् निनाय तान् ।
ऊर्ध्वीकृत्य करौ तेभ्यो ददावाशिषमन्तिमाम् ॥ २९ ॥

29. Saying this He led them up to Bethania, and lifting up His hands, gave them His last blessing.

आशीर्दानाय तस्योर्ध्वीकृतयोरग्रहस्तयोः ।
कीलक्षताङ्कावालोक्य विस्मितास्तेऽभवञ्जनाः ॥ ३० ॥

30. They marvelled to see on His hands, which were lifted to give a blessing, the prints of the wounds of nails.

अनुज्झितनराकृतिः सपदि येशुदेवः स्वयं
स्वशिष्यनिकटात्पृथग्भवति चोर्ध्वनेत्राम्बुजः ।
प्रसारितकरः समुत्पतति नाकलोकोन्मुखो
बलाहकपटः क्षणादपहरत्यमुं दृक्पथात् ॥ ३१ ॥

31. And the Lord Jesus, without abandoning His human form, now separates Himself from His disciples,

and raising His eyes upwards, and stretching forth His hands, soars up heavenwards, and a curtain of clouds soon removes Him from the range of their vision.

तमुत्पतन्तं गगनं निरीक्ष्य
स्थितेषु शिष्येषु सिताम्बरौ द्वौ ।
जवादुपस्थाय च तान् युवाना-
ववोचतामित्थममानुषाभौ ॥ ३२ ॥

32. As the disciples stood gazing at Him, who was ascending into the sky, two youthful persons of supernatural lustre, wearing white robes, suddenly approached them, and said to them:

"भो! गालिलीयपुरुषा गगनं विलोक्य
यूयं किमर्थमिह तिष्ठथ भद्रशीलाः ।
यातस्तु यस्त्रिदिवमद्य स येशुदेवः
प्रत्यागमिष्यति पुनश्च समानरीत्या" ॥ ३३ ॥

33. "O you, good men of Galilee, why are you standing here gazing at the sky? The Lord Jesus, who has today gone up to heaven, will likewise come back again."

श्रुत्वैतद् तवाक्यं श्रुतिमधुरमुपा-
वृत्य शिष्याग्रगण्या
भक्त्या येशोर्जनन्या सह सपदि ययुः
पावनं देवगेहम् ।

तत्रैवोषुर्भजन्त,स्तदनु धृतपवि-
त्रात्मवीर्याः प्रचेरु-
र्व्यक्तं 'देवस्य' सूक्तं निखिलदिशि समा-
भाषितुं प्रेषितास्ते ॥ ३४ ॥

34. Hearing these words of the angels, which were music to their ears, the foremost disciples returned; and accompanied by the mother of Jesus hastened devoutly to the Holy Temple. There they stayed praying constantly; and afterwards these Apostles, filled with the power of the Holy Spirit, set out on their mission to proclaim the message of the Lord throughout the world.

समीहितं विश्वसृजा यदादितः प्रकाशितं दिव्यतपोधनैस्ततः ।
तदुन्नतात्मार्पणवृत्तमीरितं मयाद्य विश्वोत्तरभावसुन्दरम् ॥ ३५ ॥

35. The story of that Supreme self sacrifice willed by the Creator of the Universe in the beginning of time, and later foretold by the saintly sages, and which rouses the most sublime sentiments in our hearts, I have now related.

इति क्रिस्तुभागवतमहाकाव्ये
स्वर्गारोहणं नाम
त्रयस्त्रिंशः सर्गः

क्रिस्तुभागवतमहाकाव्यं समाप्तम् ।

HERE ENDS THE EPIC 'KRISTUBHAGAVATAM'

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35. This is a repetition of stanza 3 in canto I with this difference: ईरितम् is substituted for उच्यते in that stanza.

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